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# INDEPENDENCY:

## A DEDUCTION

FROM THE

## LAWS OF THE UNIVERSE.

BY

EVAN LEWIS, B.A., F.R.G.S., F.E.S.

AUTHOR OF

"The Coal Pit Tragedy; or, a Warning Cry from a Living Grave." "Seeking Jesus." "The Two Twilights." "A Plea for the People; or, the Juggernaut of England." "The Wines the Saviour made, used, and sanctioned." &c. &c.

WITH SEVERAL PLAIN AND COLOURED ILLUSTRATIONS.

Εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς  
ἀδελφοί ἐστε.—**ΜΑΤΤ.** **xxiii.** 8.

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# THE ARGUMENT.

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## INTRODUCTION.

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IN the following pages I purpose developing a new argument in favour of Independency and Religious Freedom : arguing that Independency is the only form of Ecclesiastical Polity which harmonizes with the Laws of the Universe, the Teachings of Reason, and the Intuitions of the Human Soul.

In the first and second chapters is discussed the general principle of Independency, as illustrated in the Unity and Variety discovered in every department of Nature. These principles are further illustrated in Appendix I. : the Notes being given for the benefit of those of my readers who have given but little attention to the study of Nature. My object has been, not to discuss Ecclesiastical Independency by an appeal to Scripture, or historical arguments, and show how this harmonizes with the Teaching of the Universe ; but the reverse, to discuss and define Independency as taught by Nature, Reason, and Conscience, and then to apply this to a few of the most popular existing forms of ecclesiastical polity. I have adopted this method of proof rather than a lengthy reference to the

New Testament, not because I believe that the logical result of an examination of the teachings of the Apostles would lead to any other conclusion, but because the Scriptural argument has been so ably and frequently developed by other authors, while the argument here presented to the intelligent reader has not, so far as I know, been even touched upon.

Some of my friends, who hold opinions differing widely from those expressed in the following pages, will say: "Why make this agitation? Why not let us alone? Such discussions have a tendency to create bad feeling between neighbours who have lived for years on friendly terms. Let us alone. We don't interfere with you, and why should you interfere with us?"

This appeal is full of fallacies. I intend not to pen a single word which can have any tendency to destroy the peace of friends or families. What I say, I say in the spirit of love. It is not my intention to show that all those who profess to be Independents are more consistent, rational, or pious, than those who belong to other sections of the Church of Christ. I have found inconsistent and intolerant bigots among Independents, as well as among Close Communion Baptists, Wesleyan Methodists, Anglican Churchmen, and Roman Ca-

tholics. I have found belonging to each of these sections, noble-hearted and pious men—men of whom the world was not worthy. Men may have better hearts than heads—better actions than creeds—and live far beyond the narrow circle of the sect to which they belong. *I discuss not MEN, however, but PRINCIPLES.* We cannot all be right, though we may all be wrong. It is my wish to find the truth and teach it. I am either right or wrong. If I am wrong, I shall ever esteem as my best friend, the man who will try to put me right, though he may be unsuccessful. If I believe I have found the truth, it is my duty, in the spirit of meekness, to teach it to others. But some who hold other opinions say, “we don’t want your teaching ; we are satisfied with being what we are.” Very likely ; but does that alter my duty, or lessen my obligation ? By no means. The Chinese have no wish to have our Bibles, any more than our opium. They say “keep your Bibles at home for yourselves and your children. We don’t want them. We have gods and Bibles of our own. Let us enjoy them. We don’t interfere with you, and why should you interfere with us ?” Does this appeal lessen our anxiety, or diminish our effort to send the Gospel to China ? Does this declaration lessen their need of it ? No ! The rule of Scripture is,



“Let your light so shine before men”—let us help one another.

It will be observed that greater space is given to the consideration of the Principles of the Church of England, than to that of the principles of any other section of the Church of Christ, and that for two reasons :

1.—Because all men—*both in and out of the Church*—are not agreed as to whether its principles are Romanistic, Rationalistic, or Evangelical ; whereas, there is but one opinion about the principles of Dissenters.

2.—Because *we are all responsible for the teaching of the Church of England, as it is sanctioned and supported by us*, that is, by the State, of which we form a part. In this discussion, however, I have been far more lenient than many of the leading Evangelical Clergymen, as will appear from quotations given in Appendix III.

All I ask for is, that the work be carefully and conscientiously read. If I have failed to *prove* my positions, I have done evil to none : if I have succeeded in the proof, I may have done good to many. Any how, I have done my work with a pure conscience, and now leave the result in the hands of Him, who is “the way, the truth, and the life.”

## CHAPTER I.

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### THE ARCHETYPAL UNITY OF THE UNIVERSE.

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Nothing is isolated and alone. Every object, great and small, in the universe, is influenced by every other. Between every orb and atom in the infinitude of space is found a bond of brotherhood. On a clear winter night, a thousand stars are visible to the naked eye ; but if the power of vision be augmented by telescopic aid, they increase in magnitude by degrees, and in number by myriads. One small star, sparkling on the surface of a dark abyss, is resolved into two or more. The first glance through the telescope may even show them one ; but by and by, with careful observation, they are seen clearly distinct, though still very near to one another. Watch them for days or years. They retain their relative positions, and move around a common centre—generally, what seems to be the centre of gravity of the system to which they belong—or

they revolve around each other ; or one moves away beyond the rest, diminishing in brilliancy every day, until at length it becomes invisible : yet, after years of wandering from its associate worlds, it returns again and shines as brightly as ever. The distances between these orbs of light are incalculably great, though they seem so near ; but their distances from other stars are greater, and from our earth are greater still : yet such are the laws impressed upon created objects—that each of those distant orbs influences ours : and that every single drop of water in the ocean, or dewdrop trembling on a blade of grass, or grain of sand upon the shore, influences those distant stars as well as all others in the broad expanse of heaven, and is influenced by them in return. The motion even of an insect's wing, fluttering in the sunbeam, and the gyrations of the smallest animalcule swimming in a globule of water, half a line in diameter, as it moves in search of food, or the protrusion of the extemporised foot or finger of the lowest forms of Rhizopods as they form a current within the globule wave to satisfy the wants of nature, cause every star in the universe to tremble in its orbit, in proportion to the moving force, diminished as the square of the distance, but in no case annihilated.

This world in which we live, with its teeming

population, great and small, affect, not only other worlds, by the force of gravitation, but the *inhabitants* of the most distant star on the confines of the universe, by means of the disturbance caused by voluntary action, in the great ocean of electric force, in which all worlds move, and by which all beings are affected. Nerve-force and electricity are closely allied to each other, though not, in every way, identical. Experiments prove to a demonstration that they mutually influence each other. Thought and emotion affect the nerve-force. Nerve force contracts the muscles, and muscular contraction moves the arm. Nerve-force passes with lightening speed through the nerve-fluid. The equilibrium of the internal, and thence of the external, electricity is thereby disturbed. The disturbance may be small and imperceptible; yet, as the sunbeam bottled up, and kept in a dark place for many years, turns black, an attenuated film of iodide or chloride of silver or uranium—though nothing can make so small a quantity of treasured light perceptible to the human eye—so the electric perturbation, however small, caused by one thought, or a momentary feeling of the human heart, sends forth an influence through every world and every being in the wide creation; and this influence can never cease to be.

All worlds and objects give proof of common

brotherhood, not only by bonds of mutual influence, but also by their form of body and motion through space. The ellipse is a geometrical figure which includes the natural motion and the primitive form of all physical objects. All planets, and comets, and stars, whose motion has been observed and examined, move in ellipses, and have the centre of their motion in one of the foci. The course of some approaches the circle ; while others, in portions of their orbits, describe a parabola ; but the circle and the parabola are only particular cases of the ellipse : the former a case in which the major and minor axes are equal, or in which the eccentricity is nothing and the foci coincide ; and the latter, where the major axis is infinite, or the eccentricity is unlimited. The revolution of an ellipse upon its axis describes the model figure of which suns, planets, moon, and earth are copies. The exceptions to this universal law in inorganic nature are apparent rather than real. Rocks and minerals assume different forms, by deposition and crystalization ; yet it must be borne in mind that the densest element in nature can be reduced to the fluid state, and even into that of vapour, a state in which every object once was found. The ellipsoidal in form, and the elliptical in motion, embraced every single atom in the universe, at one period of its existence. The

stratified by deposition, and the angular by crystallization, are departures from the archetypal form, and are instances of the diversities ever observable in development, to which I shall refer in the next chapter.

The ellipse, in its revolution, forms the archetype of organic beings, as well as of inorganic matter. All organized beings, whether vegetable or animal, originate in a cell—an ellipsoid—which is physically the same in the two great divisions of nature, though chemically different. The original vegetable cell is enclosed in an integument or cellwall, composed of cellulose ( $C_{24}H_{30}O_{20}$ ), supposed to be lined by an imperceptible albuminous membrane; whereas the animal cell—though similar in structure—differs in this: that the cellulose membrane is absent, and the wall of albumin ( $S_3N_{27}C_{216}H_{100}O_{68}$ ) is highly developed. These cells, regularly formed at the commencement of *life*, like most other objects in creation, assume, in time other forms, and lose nearly all marks of their common origin. From these cells, however, are developed, according to the arrangement of Providence, the roots, stems, leaves, and flowers of plants; as well as the blood, bone, nerve, and muscle of animals. In many of the cryptogamic, or flowerless plants, as algæ or sea weeds, the cells retain through life their globular or

ellipsoidal form ; while in lichens, which have the resemblance of stems, they are elongated. This is more evident in the fungi ; and still more so in mosses and ferns. By an examination of different genera and species, in different stages of their development, the original cell-form may be found in every state of transition, from the ellipsoid to all the other forms it assumes in nature.

I see no reason for the adoption of the theory—propounded by some naturalists, in addition, or opposition to the original manifestation of life, animal or vegetable, referred to above—which regards crystalization as the transition state of matter from the inorganic to the organic form. Crystals produce only crystals ; and these are *generally* composed of one elementary substance ; whereas organized matter, however simple and recently formed, is never found composed of less than three elements.

No thoughtful investigator of nature can fail to observe that there are thus marks of common brotherhood between the dew drops which glitter in the sun ray, the rain drops which fall from the clouds, or the vapour which forms them, or rises as mist from the valley, the earth itself, the sun, the moon, and all the stars, and the grass of the field, the trees of the forest, and the countless forms of animal existences, from the amorphous sponge even

to man himself. Plants may differ from animals in their method of growth, the consumption of carbonic acid instead of oxygen, and a thousand other points in detail ; yet the analogy in form and function of the bark to the skin, the stomata to the air tubes of insects, the leaves to the lungs and gills, and of many others, is too clear and beautiful to escape our notice.

The method of nutrition, or the taking of nourishment into the system, and the renovation and continuation of life are the same in principle, though differing in detail, in all animated beings. The properties of their food are similar, though derived from different sources, and taken into the system in a different state. Plants, with the exception of fungi, have their food reduced to its inorganic combinations ; whereas animals can live only on food previously developed into an organized condition. While they differ in the nature of their food, they yet agree in this, that nothing—no nourishment—enters either an animal or a plant in an elemental state. The food of animals is evidently a combination, though that of plants is not so clearly such. Carbon, however, as vegetable food, is extracted from the air and water, in solution, in the *combined* form of carbonic acid ( $\text{CO}_2$ ) ; nitrogen and hydrogen in the form of ammonia ( $\text{NH}_4\text{O}$ ) ; hydrogen also in



the form of water (HO) ; and oxygen is probably extracted from all these combinations. The only apparent exception to this universal law, is the absorption of oxygen, by animals, in the process of respiration. Oxygen thus taken, however, is not a part of animal food, but performs the important work of a *scavenger* : passing in the blood globules to the decayed carbon, which is a solid, and therefore as such cannot be removed ; and combining with it, it forms a gas—carbonic acid—which is soluble in water and blood, and is thus conveyed to the lungs for expulsion. Thus reminding us that each of the great departments of the Universe has its scavenger ; oxygen belonging to the inorganic ; fungi to the vegetable ; and starfish, actiniæ, flies, beetles, hyænas, &c., to the animal kingdoms respectively.

It is a universal law of nature, too, that all the food of living beings must be reduced to the fluid, or gaseous, state previous to absorption. In the case of the majority of plants this fluid exists, in a prepared state, in the earth, and is taken up by their roots. In some it is abstracted from the water in which they live, or from the moist air in the case of others. In addition to the fluid existing about the roots, some plants are provided with, what may be called, vegetable stomachs, which are

generally parts of the leaves or appendages to them. In the wild pine of the tropic, (*Tillandsia Urticulata*,) are hollow cups for the holding of water, &c., to supply its wants. The most interesting examples of vegetable stomachs are found in the various kinds of pitcher plants existing in the east. The pitcher plant of China, (*Nepenthes distillatoria*,) has its pitcher filled with fluid ; whilst that of the East Indies, (*Dischidia Rafflesiana*,) has its pitcher half filled with black ants, which have been, as it were, swallowed alive, and thus, like the Venus's fly trap, (*Dionæa Muscipula*,) the plant derives nourishment, or nitrogen, from the ammonia formed by the decomposition of animal matter.

The process of absorption, which is the same in principle in all the animated beings which have ever existed on the globe, reminds us of the primitive archetype which is the basis of their structures. Food being reduced into the fluid state enters the system not by capillary attraction, propulsion, or suction, but by endosmose—a process distinct in its nature from any of these. This is a universal law in reference to all living forms. The principle and modus operandi are the same in all, though there may be great variety in the distribution of absorbents, as is evident from the following particulars :—In the cryptogamic Thallogens, or algæ,

fungi, and lichens, the absorbents are generally distributed over the entire surface of the body ; while in all the phanerogamic plants, they are confined to a limited portion of the surface only, and principally to the newly formed tissue at the extremities of the roots, (*spongioles*). The variations in animals are similar to those in plants. The distribution of absorbents is generally over the surface in many porifers, as sponges, as well as in some of the lower orders of entozoa, or worms, though some of these are provided with mouths and armed with hooks, which, however, are not used to catch or hold the prey, but simply to fix themselves in the desired position. Their mouths are seldom used for the admission of food to any organ of digestion or absorption. In many polyps the actual absorption is confined to a part of the surface ; but the other part will answer the same purpose equally well, as may be seen by turning the animal inside out like a glove finger. In the higher animals, however,—as in the higher plants—the absorbents are invariably confined to a particular and limited locality, as the *spongioles* of the former, and the villi of the mucous membrane of the intestines in the latter.

The most superficial student of animal life and structure must at once be struck with the many points in which the common authorship of all the

fauna of the earth is indicated. All are formed after the same original archetypal model, not only in the chemical and physical nature of their food, and the method of its introduction into the system, but also in its conveyance—being propelled by a central force to every part of the body, where the renovating fluid may be required to remove that which, if left, would become a source of corruption and of death, and to replace it by wholesome tissue. Traces of a central organ of propulsion may be found in the lowest rhizopods, such as the amoeba, which has neither limbs, nor mouth, nor stomach, though it is endowed with a power to extemporize all. It may be seen in position and form, though not in motion, in trematodes, (as *Amphistoma conicum*.) It is almost perfect in many infusoria, and is known as the vascular system in worms, the dorsal vessel in insects, and the two-lobed organ of molluscs and fishes. It has three lobes in reptiles, four in the perfectly constructed hearts of mammals and birds, and is seen in a state of transition in that of the crocodile.

I have no need to remind my readers of the one original plan which is the basis of all neurotic arrangements, and is invariably seen, especially in the relative position of the ganglia of special sense, when their presence can be discovered, and in the

nature and design of neurotic tissue, from the most delicate filaments discovered in the lower beings to the full developed brain of the shark, lion, elephant, chimpanzee, and the unrivalled cerebral development found in the brain of man.

As a further proof and illustration of the archetypal unity of the universe, manifested especially in organized beings, it may be mentioned that, when one part or organ fails to do the work appointed for it, by accident or design, another part or organ endeavours to do its work in addition to its own, and often succeeds. The roots of plants are the proper channels for the introduction of nourishment into the system ; yet if the roots fail to extract nutriment from the soil, the leaves or the general surface performs this duty, as may be, naturally seen in the Orchidææ, Cactææ, &c. In the lower animals this is common ; and there are cases even in man when no food could be taken in by the usual channel, in consequence of the temporary closing of the œsophagus by a tumour, or of the teeth by tetanus, nourishment has been absorbed in the form of milk, cod liver oil, &c., by the skin, and by the intestines by enema ; and when the bowels have failed to perform their allotted part in the economy of life, the skin, the kidneys, and the lungs, have relieved the system, and thus prevented death, when it must have

occurred, had not this wise arrangement of mutual aid existed.

A small twig from a tree, or cutting from a plant, still possessing life, and placed in the earth, has a tendency to develop roots and other parts of which it may be deficient. A hydra, also, actinia, and many others of the lower animals, will, from a small fragment of the living being, produce all parts, and become a complete animal similar to the one from which the fragment was cut. Star fishes, crabs, and lobsters, as is well known, have the power of forming new limbs, in the place of those lost by accident. The partial development of the tail of a tadpole into a new animal existence shows that, where the process is not fully successful, the *tendency* is the same. The principle exists, also, in a similar manner, in the higher animals, as in mammals and birds, for parts of bone or flesh removed are re-formed by a process of nature, as are also hairs eradicated ; and if, by accident or design, an artery be closed at one part by obstruction or ligation, the artery itself—even that part most distant from the central organ of propulsion—does not become useless, but another passage is formed, by which the current of life may pass along in its course, by the enlargement and adaptation of the small lateral communications or anastomoses.

The relation of all organized beings to light, and its influence, is too important not to be mentioned here. The carbonic acid of the air and water is absorbed by the leaves and roots of plants, and is decomposed, as it circulates in the nourishing fluid, into its primary elements, the oxygen being given back to the air, and the carbon deposited as wood fibre : yet the influence of light has been proved by experiments to be essential to the decomposition of the carbonic acid. Light is, also, well known to be essential to the development of the chlorophyl, which pervades the tissue of vegetables, and especially the starch cells, and gives that peculiar and beautiful tint to the grass of the field, and the trees of the forest, which is so agreeable to the eye. Light is equally necessary to the perfect development of most animals, and perhaps to all during some stage of their transformations. The tadpole—the early state of the frog—breathes by means of gills. Lungs are gradually formed, and when the formation of these is complete, the tadpole becomes a frog and breathes the air by lungs ; yet light is an essential element of this development, for in the dark the animal grows only into a great monster tadpole, and never attains its higher form of being.\*

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\* In a Paper read before the Royal Society, Jan. 23rd, 1862, Dr. Higginbottom questioned the accuracy of this statement in

Thus we find, that, amid all the diversities of nature, which are so pleasing, the whole Universe, physical and organic, is formed after the same great archetypal model, and is pervaded by a principle of unity. Stars and stones, dew drops and vapour, plants and animals, have all some things in common—ties, by which they are all bound in one common brotherhood; marks, by which they may all be traced to one common Parentage. **THERE IS A UNITY IN THE UNIVERSE, THOUGH THIS UNITY HAS ITS FIXED LIMITS, AS WILL BE SHOWN IN THE next chapter.**

If God brought man into existence, I should expect to find in him, also, traces of the great original type, after which all created beings are formed. In this expectation I am not disappointed; for I find that he is subject to the same physical and organic laws—origination, nutrition, respiration, growth, maturity, decay, and death. The nature of his food, and the chemical elements of his body, are like those of other animals. Men may widely differ from each other in detail, yet are they one in the erect state of their bodies, the possession of a true hand with opposable thumb; the large dimensions of the facial

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reference to the tadpole, and showed that he was successful in securing the full development of several tadpoles in dark cellars, at temperatures varying from 51° to 60° Fahrenheit. See Appendix 1.



angle ; the numerous and intricate convolutions of the cerebrum ; the possession of articulate speech, and power of ratiocination. There is, also, in all men, a tendency to worship, felt need of something more than all this world can give ; a consciousness—in some cases vague, but ever sure—of future being and responsibility. The laws of thought and the nature of intuitions are alike in all. These may differ in strength, degree, and activity, but in their nature they are identical. The axioms of Euclid are felt to be true in every age and among every people. “The whole is greater than its part” ; and even “two straight lines cannot enclose a space,” require no demonstration. No man arrived, by successive steps of reasoning, at a conclusion otherwise than “That spheres have to one another the triplicate ratio of their diameters.” This is simply intuition developed. The plain facts which are called “self evident truths,” fully expanded in a certain direction by the powers of reason, make the most abstract truth of geometry as intelligible as the simplest arithmetical process, such as that two and two make four. Every man must thus think if he thinks at all upon the subject.

If it should please God to give mankind a Revelation, I should expect that Revelation to recognize this grand and universal principle of unity—to re-

cognize the fact, that man can think only in a certain way, in harmony with certain laws of thought, and that he can feel only in a certain fixed manner. He can never contradict his intuitions, accept as true what they declare to be false, or believe the accuracy of deductions which are contrary to their declarations. Man can approve of nothing condemned by his moral nature, or accept as an article of faith that which is opposed to reason. I am not, therefore, surprised that the Bible, as a Divine Revelation, should address the reason of man, and appeal to his conscience. As the Author of the Bible, Reason and Conscience is the same, there must be perfect harmony between them. It follows, therefore, that every man must be the author of his own creed. He can receive nothing upon the mere ipse dixit of another, unless it harmonises with his Reason, and agrees with his Intuitions and Conscience. What he has never investigated, cannot rightly be to him an object of faith. They may harmonize with Reason, or they may not ; and, until he has had an opportunity of submitting them to a comparison, he can neither believe them nor disbelieve them. Many men have never examined the theory of the nebular origin of the universe, or the evidence for and against the existence of a lunar atmosphere, or the influence of the moon on the clouds or on the brain. These

men can have no intelligent belief or disbelief on the subjects in question, and have neither right nor power to express an opinion. That a man should repeat his "I believe," or subscribe to forty or a hundred articles, when he has never examined ten of them and found them to agree with the deductions of Reason, and the intuitions of the Soul, is simply absurd: and hence it is clear, that no system of ecclesiastical polity which imposes upon its members the numerous articles of a stereotyped creed, to examine all of which, as they should be examined before they are thoroughly believed and received, requires the greater part of a man's life time, cannot be in harmony with the plain teaching of Nature, or the fixed laws of the Universe.\*

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\* See Appendix I.

## CHAPTER II.

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### THE DEVELOPMENTAL DIVERSITIES OF THE UNIVERSE.

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In the preceding chapter I have shown that there is a principle of unity which pervades the whole Universe of matter and of mind ; that all objects, great and small are related to each other—bear upon them the same marks of creative skill, and are united in one great universal brotherhood. The bonds of unity are closer, stronger, and more numerous in some cases than in others ; yet, while it is true that there is nothing isolated and alone, it is also equally true, that there are no two objects, however similar, which are identical ! Diversity is as universal as unity, and as necessary. This is implied in the language of inspiration, “Every man in his own order.”\* Paul enunciates a general principle, and makes of it a particular application. This applica-

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\* 1 Cor. xv. 23.

tion is made to Adam, who, by his life, "brought sin to our world, and all our woe"; and to Christ, the Saviour of man, who, by His death, brought life into the world, and all our bliss..

The great principle enunciated in the words—"every man in his own order," is this:—every man has a work to do—every man is fully qualified, by the great Author of Nature, for the work appointed for him. *No two men are destined for precisely the same work; or are endowed with precisely the same qualifications.* No two men occupy the same position in the scale of being, or in the scale of moral influence. The differences are as numerous as the individuals: yet is there for each one a work for which he is better adapted than any other. We may envy the powers, resources, and occupations of others; yet God has made us as we are. We have the powers—mental, moral, and physical—with which he has endowed us, and have a distinct work to do for God, and for that work we are better fitted than any other persons in the world—each for his own work—"every man in his own order."

It is implied that each man essentially differs from all others.

That we should vary in our powers, tastes, and spheres of operation, might have been expected antecedently. *No two objects of God's creation*

*are alike.* They may approach each other indefinitely near, but still are they never identically the same. The absence of uniformity—in fact, *diversity*—is the most distinctive feature of the Universe. Variations ever varying, is the law, from the most volatile gas to the most durable element, not excepting the granite or the diamond.

Those countless myriads of sparkling orbs, which cover the great dome of the world like dust of polished silver, are all beautiful and grand : yet, “one star differeth from another star in glory.” One is large, the other inconceivably small, and between these there is an endless variety. One is so brilliant that it dazzles the eye which ventures to gaze upon its fire ; another is so dim that it requires an instrument of mavelous power to make it visible at all, and from one to the other is found the most delicate gradation of splendour. They vary in form, size, motion, brilliancy, influence, colour, and destiny. The same star passes through different relative and absolute changes, now pouring forth a stream of glory, and now comparatively dim or altogether obscured.

This world is also full of ever varying varieties. No two organisms are alike, however near they may approximate each other. Every genus, species, variety, and even individual, is different from every

other. The chemical elements of plants, their physical structure, the shape of their rootlets, the colour of their stems, and the form of their flowers, endlessly vary. Again, in the arrangements of things, variety is the rule, uniformity the exception.

It would have facilitated scientific classification, had all plants of one class been located in one country, and all of another in different parts of the world. Had the arrangement been ours, the summit of the mountain would, perhaps, have been decked with lichens, the slopes covered with ferns, the caves lined with fungi, the valley and the plain adorned with every species and variety by itself. But here, "God's thoughts are not our thoughts, and his ways not our ways." Man seeks uniformity in the world and in religion. God's rule is variety.

A stream of water, clear as heaven's light, issues from the granite rock. Every drop, as it glitters in its fall, reflecting the rainbow beauty of the sunbeam, drops into a soft and silky bed of moss, encircled by tall grass. The rock is covered with many a different kind of the lowest forms of vegetation; and the avenue that leads through the forest to the gentle spring is adorned with many forms of flowering plants, which breathe forth their sweetest fragrance, and smile in the glorious sunshine, serving God and man while their frail life continues, and when all

their work is done they droop and die. God's object is beauty—His method and plan is *variety*.

But as the most masterly composition of music, whether by Haydn, Handel, or Mozart, is full of variety—no two bars, or two parts, being precisely alike—yet, every note is in harmony with every other, and from one to the other there is a most beautiful cadence or ascent : so in the infinite varieties and diversities of created things there is a union though no uniformity, harmony without unison, and poetry and grandeur to enchant the soul of man, and inspire him with awe and admiration of the great Author of all.

The question then is—Does this law of variety exist in Man as it evidently does in the stars of heaven, and in the flora and fauna of earth ?

From the study of the other works of God, I am prepared to expect variety in the human species ; and, in harmony with the great principle which pervades the whole creation, we find that men differ in physical structure, cranial type, dermal colour, moral susceptibilities, mental tastes, and intellectual powers.

No two men are precisely alike in colour, form, strength of muscle or of brain. This diversity is not a curse, but a blessing. By this we recognize each other.



In recognising our friends, most of us depend chiefly on sight, by which we discover the differences which exist in men's features—no two features being in every way alike. But the blind man depends on the powers of hearing and feeling, and distinguishes men most readily by their voice—no two voices being precisely alike, however near their approximation.

Minds also differ. All souls as well as bodies have been cast in different moulds. To think alike, as to look alike, is a natural, physical, impossibility.

Men may be known by their thoughts. Thinking men are known to have a peculiar cast of their own. An author writes a book. You read it carefully. If you have been accustomed to recognize men by their thoughts, rather than by their voice and physiognomy, you will recognize the same author in another volume though it come to you from beyond the ocean and without a name. We trust so much now to our eyes and ears, that this faculty of knowing men by their thoughts remains to a great extent undeveloped. But when we have been deprived of eyes and ears, and our frail bodily organs, which have been so useful to us, are decomposing in the grave, I believe that this faculty will become wonderfully powerful, and that by means of it, when the spirit is not the occupant of any mate-

rial form, we shall still recognise each other ; and as we now know men by their voice or features we shall then know all men by their thoughts.

Diversity in mental structure is useful, and seemingly necessary, not only as means of future recognition, but also to secure the great object of creation—*the development of mind.*

Two elements identical in character, brought into contact, set up no chemical action—form no combination ; but different ones do. If the motions of two planets were uniform and identical, though ever so rapid, the inhabitants of the one would have no method of perceiving the motion of the other, or of their own. We measure the specific heat of bodies by comparison of different temperatures. We compute the velocities of worlds by means of different varieties of motion. We ascertain the force of chemical affinity by different powers of combination. So differences are necessary elements of thought, nay, even of consciousness. Our mental diversities are essential to the development of mind—development in depth and height, and in resemblance to the Great Mind by which all other minds have been fashioned—which is the great object of being.

In matters of belief there are certain great points on which we agree—at most of which we arrive,

not by any logical process of reasoning, but by intuition. Yet, even these notions will not bear examination in detail, if we wish to find perfect agreement between every individual. If a dozen of artists be required to paint from nature a certain landscape, there will be the great outlines alike in the work of each, but the detail of the picture will bear marks of each one's peculiar idiosyncrasies.

Such are our notions of God, Man, the Messiah, Heaven, and Hell—the most important subjects of thought in the wide Universe, natural or revealed. There are great points on which our notions coincide. In every idea is found a nucleus of the same specific nature; but our agreement ceases here. As we go from this centre into detail we each go along a different radius of the circle, and the minuter the detail the greater our divergence.

This diversity is not a curse, but a blessing. It stimulates thought and expands our intellect, and is the basis of the most endearing attachments and enduring friendships.

No two minds were more unlike than those of Luther and Melancthon. No two friends were more faithful and true. Side by side they stood in the great conflict which shook the throne of spiritual despotism; and side by side they slumber in their graves. Diversity of thought, yet a oneness

of purpose, make every union a source of pleasure and of profit, whether it be that of husband and wife, friend and friend, or the human and the Divine.

Uniformity of opinion would be a curse. It is a natural, physical, and psychical impossibility. You might as well expect every star to be of the same magnitude and brilliancy, every bird of the same form and plumage, every leaf in the forest of the same shape, size, and colour, every flower of the same odour and hue, and every man to be of the same complexion and physiognomical appearance, as to expect all men to have their notions cast in the same mould, and thus be identical. Those men who try to secure uniformity of creed and of action, *try to undo what God has done*, try to effect what can never be accomplished, and which if secured would make humanity, intellectually and morally, like a stagnant pool—A NUISANCE IN CREATION.

If it should please the Divine Mind to reveal to man a system of truth, or a plan of operation, it must take cognizance of this fact, that men differ in their thoughts as in their features. A recognition and illustration of this you find throughout the Bible. And as every glass of different colour gives its own complexion to the passing ray of light, so in the Bible the great light of heaven bears every

where marks of the peculiar mind which was made the instrument of its conveyance.

Now Independency is the only form of ecclesiastical polity that takes cognizance of this divine work—this difference of mental construction—and Independency recognises it as a great and glorious fact in the Universe—a universal law of matter and of mind never to be violated.

Before showing how this principle is illustrated and recognised by Independency, or Congregationalism, let us look upon some of the most popular systems of ecclesiastical polity now existing in relation to it, and see whether they recognise, ignore, or condemn this diversity—this want of uniformity—this *variety in development* of the archetypal unity—which pervades the whole creation, as well as the word of God. This will form the subject of the next chapter.\*

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\* See Appendix II.

## CHAPTER III.

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### APPLICATION OF THE FOREGOING DEDUCTIONS TO ECCLESIASTICAL FORMS.

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#### SECTION I.—THE CHURCH OF ROME.

It is not my intention to enter upon a full discussion of the principles of Roman Catholicism. The history, tyranny, and cruelty, of this power of evil, are too well known to need any comment. Popery seeks and demands uniformity of opinion, and condemns all diversities. Man's individual responsibility is denied. The priests think for the people. The Pope claims authority to dictate to the world. His judgment is believed to be infallible, and woe to the man who has moral courage to call into question the most absurd dogma. The moment, therefore, a man becomes a papist, he sells his noblest birthright—the right to form and hold and propagate his own opinions. The lofty intellect is degraded from its throne, and man ceases to be

the noble creature God made him, and becomes the dupe of a base, dark, and tyrannical superstition.

These facts are so generally known and acknowledged that I shall not weary the patience of my reader with any proofs of what appears to him self-evident, but proceed to the application of the principles examined in the preceding pages, to—

#### SECTION II.—THE CHURCH OF ENGLAND.

I have no wish to find fault with my brethren of the Established Church, or with the Institution to which they belong. I can easily conceive of the powerful motives which may induce many a young man of talent, piety, and zeal to enter the ministry in connexion with the Establishment. Apart from all worldly inducements, which are neither few nor small, there are many others of a most honourable character which may act upon the mind. I can conceive of a young man making such remarks as these—in fact I have heard them—“What hinders me from entering into the Church? I am desirous of doing good. Having found the value of religion myself, I am anxious to convince others of the loss they incur by neglecting so great a salvation. I have thoughts in my soul and feelings in my heart that burn within me and force me to give them utterance. To save souls from hell is the one

purpose of my life. I care but little about forms, formularies, and all the minor points on which Christians differ in opinion. My only wish is 'to preach Christ and Him crucified.' How can I publish the Gospel with the greatest effect and where? My time of labour may be very short, and yet I see before me a great and solemn work. There is a large church near the old bridge. It is venerable with age and hallowed with old associations. Peasants and peers flock within to listen to the Gospel, and the ancient edifice is crowded with attentive hearers every Sabbath day. The present vicar is eighty-eight years of age, and declining fast, and my Uncle John has the right of presentation. The living is worth £500 a-year. I can live on that. I am offered the living, and earnestly pressed to accept it. If I become a clergyman, I shall at once be able to preach the Gospel of Christ to a large congregation. My influence for good will become immense, not only among the labouring population and the middle classes of society, but also among the aristocracy of the land. My presence will be esteemed an honour, where that of a dissenting minister would be regarded a disgrace. I am wishful to become a blessing to my country and the world, and the field is open before me. I ask therefore, why may I not enter and possess the



land?" Reasonings like these I am persuaded are common; and without any deeper examination of the system thousands of conscientious and pious men have become clergymen in the Church of England.

To those young gentlemen who have not, as yet, taken holy orders, as the phrase is, and to those who are the lovers of Freedom, and of the Truth as it is in Jesus, I beg to submit the following.—

1.—That the Church of England fetters the mind, and seeks to destroy the universal law of nature to which I have referred. The Church of England imposes upon its ministers a Creed. From this Creed—for better or worse—no one is allowed to depart, without incurring the penalty of excommunication. One proof of this, out of a large number which might be given, will be sufficient.

"Whosoever shall hereafter affirm, that ANY of  
 "the *Nine and Thirty Articles* agreed upon by the  
 "Archbishops and Bishops of both provinces, and  
 "the whole Clergy in Convocation, holden at Lon-  
 "don, in the year 1562, for the *avoiding diversities*  
 "*of opinions*, and for the establishing of consent  
 "touching true religion, are in ANY PART *super-*  
 "*stitious or erroneous*; or such as he may not with  
 "A GOOD CONSCIENCE *subscribe unto* LET HIM BE EX-  
 "COMMUNICATED *ipso facto*, and not restored but

“only by the Archbishop after his repentance and public revocation of such his errors.”—*Canon v.*

It is plainly stated in this *Canon*, that “NOT ANY”—*not a single one*—of the Articles of the Creed is in “ANY PART” superstitious, erroneous, or doubtful. Doubtful is the only meaning I can attach in the above connexion to the phrase, “such as he may not with a good conscience subscribe unto.” We can subscribe only when we are certain. If we have any doubt in reference to the truth of any statement, we cannot conscientiously subscribe to it. So that the Canon teaches *that every part of every Article in the Creed must be held and be believed without any doubt.*

The natural and necessary differences of men—a law of mind and of matter—is thus ignored. But the impossibility of securing uniformity of thought and belief, in detail, as required by the formularies of the Church is clearly demonstrated in the Church itself; for in it the clergymen differ as widely from each other as the most eccentric individuals outside its pale. There are clergymen who are Atheists, as truly as Holyoake, Deists equal to Paine, Rationalists who surpass De Wette or Strauss, Evangelicals as orthodox as Wardlow, and Papists almost as bold as Cullen and as Jesuitical as Loyola himself. Never was the impossibility of destroying the

universal law of variety and difference more emphatically proved than in the anomalies of the established Church of England.

II.—That the character of the Creed imposed by the Church of England is such as demands the most patient study, and solemn consideration, before it is received or subscribed to, lest the subscriber should be guilty of doing violence to his own honest convictions. If, after a thorough search into the meaning of the various Articles, they are found—severally and jointly—to be in harmony with reason, conscience, and truth, then—but not till then—the Creed may be accepted. Many a young man enters the Establishment, and subscribes to its Creed, without previous examination ; and then, in some cases, if any thing should force upon him this examination, he becomes quite bitter against those who, from their love of truth, would disturb his conscience, and tries to justify his conduct, and fortify his position. The Rev. Thomas Scott, the commentator, says—as thousands can say in the Church—“To my shame be it spoken, though I had twice subscribed the Articles which allow the Homilies to be sound and wholesome doctrines, I had never yet seen them and understood what that doctrine was.”\*

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\* The Force of Truth.

What, then, are the doctrines of the Church of England? What do the bishops and clergy believe, or profess to believe? The importance of this enquiry to honest minds cannot be exaggerated; and, if any conscientious clergyman should read these pages, which is probable, he will bear in mind that I have no disposition to expose before the public gaze the failings of my brethren, but rather to make clear, if possible, what seems to them so difficult to understand. In some things I may have gone too far: but not willingly. I wish not to force my deductions upon any one. I offer nothing without proof, giving chapter and verse for every statement, that my candid reader may judge for himself. My object is to give the Evangelicals, Rationalists, and Romanists—many of whom have never studied the subject with that seriousness which it demands—an honest and impartial interpretation of the Articles or the Creed of the Church just as I find them, and as they are received and subscribed to by every bishop and clergyman in England and Wales.

FUNDAMENTAL DATA.

*"No person shall hereafter be received into the ministry, nor either by institution or collation admitted to any ecclesiastical living, nor SUFFERED TO PREACH, to catechize, or to be a Lecturer or*

“ Reader of Divinity in either University, or in any  
 “ Cathedral or Collegiate Church, city, or market  
 “ town, Parish Church, Chapel, or *in any other place*  
 “ *within this realm*, EXCEPT he be licensed either  
 “ by the Archbishop, or by the Bishop of the Dio-  
 “ cese, where he is to be placed, under their hands  
 “ and seal, or by one of the two Universities, under  
 “ their seal likewise ; AND EXCEPT HE SHALL FIRST  
 “ SUBSCRIBE TO THESE THREE ARTICLES FOLLOWING,  
 “ in such manner and sort as we have here appointed.

“ I.—That the King’s Majesty, under God, is *the*  
 “ *only supreme Governour of this realm*, and of all  
 “ other his Highness’s dominions and countries, *as*  
 “ *well in all spiritual or ecclesiastical things* or  
 “ causes, as temporal ; and that no foreign Prince,  
 “ person, prelate, state, or potentate, hath or ought  
 “ to have, any jurisdiction, power, supremacy, pre-  
 “ eminence, or authority, ecclesiastical or spiritual,  
 “ within his Majesty’s said realms, dominions, and  
 “ countries.

“ II.—That the *Book of Common Prayer and of*  
 “ *ordering* [ordaining] *of Bishops, Priests, and*  
 “ *Deacons, containeth in it NOTHING contrary to the*  
 “ *Word of God*, and that it may lawfully so be  
 “ used ; and that he himself will use the form in the  
 “ said book prescribed, in public prayer and admin-  
 “ istration of the sacraments, and none other.

“ III.—That he alloweth the Book of Articles of religion, agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy in the Convocation, holden at London, in the year of our Lord God one thousand five hundred and sixty two ; and that he acknowledgeth ALL AND EVERY OF THE ARTICLES THEREIN CONTAINED, being in number nine and thirty, besides the ratification, to be agreeable to the Word of God.”

“ To these three Articles, whosoever will subscribe, he shall, for the AVOIDING OF ALL AMBIGUITIES, subscribe in this order and form of words, setting down both his christian and surname, viz. : *I, N. N., do willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them :* and if any Bishop shall ordain, admit, or license any, as is aforesaid, except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of orders and licenses to preach, for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the law and his Majesty’s censure.”—*Canon xxxvi.*

## DEDUCTIONS FROM THE ABOVE DATA.

Every Clergyman in the Church of England be-

lieves from the heart and without dissimulation :—

I.—THAT THE KING OR QUEEN IS THE ONLY SUPREME GOVERNOR OF THIS COUNTRY IN SPIRITUAL MATTERS.

II.—THAT THE BOOK OF COMMON PRAYER, AND OF ORDAINING BISHOPS, &c., CONTAINS NOTHING CONTRARY TO THE WORD OF GOD.

III.—THAT THE THIRTY NINE ARTICLES, TAKEN AS A WHOLE OR SINGLY, ARE TRUE AND IN HARMONY WITH THE TEACHING OF THE HOLY SCRIPTURES.

The above three propositions are so comprehensive, that it will help us to understand fully their meaning, to have them dissected. They teach, therefore, that the bishops and clergy most sincerely declare their belief in the following propositions.

**They believe from the heart—**

1.---That the Monarch of England, for the time being, is the only supreme governor of the people in spiritual matters.

“The *King's Majesty*, under God, is the *only supreme Governor* of this realm, &c., in all *spiritual or ecclesiastical things*.”—*Canon xxxvi.*

“Being by *God's ordinance*, according to our just title, Defender of the Faith, and *supreme Governor of the Church*, within these our *dominions*.”—*Declaration preceding the 39 Articles.*

The words "under God" in the Canon are ambiguous, but are more fully explained in the Declaration, quoted, which precedes the Thirty Nine Articles. "Under God" in the former being equivalent to "by God's ordinance," or appointment, in the latter. It is believed, therefore, that the Monarch of England, &c., is Governor of the Church, by *Divine appointment*. But where is the proof of such appointment? How can any man subscribe to the Article without such proof?

The Pope, in former times, by no divine appointment certainly, was supreme Governor of the Church of England; but Henry the 8th abolished the Pope's jurisdiction in this country in spiritual matters, and assumed it himself, simply because the successor of St. Peter refused to sanction the divorce of Catherine of Aragon, and thus help to gratify the sensual appetite of this royal voluptuary. How this can be construed into "God's ordinance," or appointment, I cannot explain, unless every thing—slavery, villany, murder, the cruel deeds of Nero and Burke—be also regarded as done by "God's ordinance." Those who conscientiously believe the latter, may consistently believe and subscribe to the former.

It is stated, also, that the King is the supreme Governor of the country in *spiritual* things.



Spiritual things are those which belong to men's spirits ; so that the King is acknowledged to have authority over men's thoughts, minds, hearts and consciences. Can any earthly monarch rule the soul ? Has he any right to rule the Church—God's people ? Are they not led by the Spirit of God, and subject only to the rule of Christ in matters of religion ? It is a fundamental principle of righteous legislation, that the Legislature commands *only* where it can enforce. To enforce religion, which is a state of soul, is impossible ; and therefore to pretend to command it is absurd.

**They believe from the heart—**

2.---That the King or Queen of England has, alone, a right to tell the people of this country what is truth and what is error--- what they should believe or disbelieve.

“ We (the Monarch) have, therefore, upon mature deliberation, and with the advice of so many of our bishops as might conveniently be called together, thought fit to make this declaration following :—

“ That the Articles of the Church of England \* \* do contain the true doctrine of the Church of England agreeable to God's Word : which we do therefore ratify and confirm, *requiring all our*

“*loving subjects* to continue in the uniform profession thereof, AND PROHIBIT THE LEAST DIFFERENCES FROM THE SAID ARTICLES.”—*Declaration.*

This paragraph from the Declaration and the 5th Canon, quoted above, &c., show that all the King's loving subjects, must receive the Church's Articles without any modification. Their own power to think is ignored, and their right to form their own opinions is plainly denied, as the least deviation from the Creed imposed is *absolutely prohibited*. The King thinks for his people ; and if any subject is unfortunate enough to think for himself, and give utterance to his thoughts, he suffers the penalty of excommunication.

**They believe from the heart—**

3.---That it is not lawful for any man to depart in his belief, from the creed imposed upon him, not even in the least degree.

“That out of our princely care that the church-men may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have licence under our broad seal to deliberate of, and to do all, such things, as being made plain by them, *and assented unto by us*, shall concern the settled continuance of the doctrine and discipline

“of the Church of England, now established: FROM WHICH WE WILL NOT ENDURE ANY VARYING OR DEPARTING IN THE LEAST DEGREE.”—*Declaration.*

**They believe from the heart—**

4.---That the Articles of the Church, collectively and separately, are true and scriptural, when every word and sentence is taken in its plain, literal, and grammatical sense.

“That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, *we will that all further curious search be laid aside*, and these disputes shut up in God’s promises, as they be generally set forth to us in the Holy Scriptures, *and the general meaning of the Articles of the Church of England* according to them. AND THAT NO MAN hereafter shall either print, or preach, to draw the *Article aside any way*, but SHALL SUBMIT TO IT IN THE PLAIN AND FULL MEANING thereof; and SHALL NOT PUT HIS OWN SENSE OR COMMENT TO BE THE MEANING OF THE ARTICLE, but SHALL TAKE IT IN THE LITERAL AND GRAMMATICAL SENSE.”—*Declaration.*

**They believe from the heart—**

5.---That all and every of the Canons, orders, ordinances, and constitutions, are binding on men's consciences, and ought to be universally observed.

“I, N. N., do willingly and ex animo [from my “soul] subscribe to these *three Articles above mentioned and to all things that are contained in them.*”—Canon xxxvi.

“*We of our princely inclination and royal care \* \* having diligently, with great contentment and comfort, read and considered of all these their said Canons, orders, ordinances and constitution \* \* \* and finding the same such as we are persuaded will be very profitable, not only to our Clergy, but to the whole church of this our kingdom, and to all the true members of it, if they be well observed ; have therefore for us, our heirs, and lawful successors, of our especial grace, certain knowledge, and mere motion, given, and by these presents do give our royal assent \* \* to all and every of the said Canons, orders, ordinances, and constitutions, AND TO ALL AND EVERY THING IN THEM CONTAINED.*”—*Postscript to Canons.*

“And furthermore, we do \* \* propound, publish, \* \* and *straightly charging* AND COMMANDING all

“Archbishops, Bishops, and all others, that exercise any ecclesiastical jurisdiction within this realm, every man in his place, to see and procure, so much as in them lieth, *all and every of the same Canons, orders, ordinances, and constitutions, to be in all points duly observed*; NOT SPARING “TO EXECUTE THE PENALTIES *in them severally mentioned.*”—*Postscript to Canons.*

The above quotations show that all the Canons—one hundred and forty one in number—are expressive of the Monarch's will; and by his authority are they sanctioned and enforced. The subscription, “I, N. N., do willingly, &c.,” refers to *three particulars*: the *first* of which is, the King's right to command and rule in all ecclesiastical matters. The subscriber, therefore, declares his approval—*ex animo*—of all the 141 Canons, though these Canons—as we shall see—form one of the most terrible codes, since that of Draco, hurling anathemas against innocent men and women who worship God according to their most honest convictions.

**They believe from the heart—**

6.---That every man affirming that the Church of England is not a true and Apostolic Church<sup>a</sup>—that the teaching of the Church is not the teaching of the Apostles<sup>b</sup>—that

the forms of worship in the Common Prayer Book and administration of Sacraments savour of superstition, and are repugnant to the Word of God<sup>e</sup>—that any one Article of the thirty nine is erroneous or even doubtful<sup>d</sup>—that the government of the Church by the King, Archbishops, Bishops, Deans, Archdeacons, &c., is unscriptural<sup>e</sup>—that the form of consecrating bishops, priests, and deacons, is not in harmony with the teachings of the Bible<sup>f</sup>—that every man affirming or teaching such things ought to be excommunicated, and that they are conscientiously bound to treat him “as a heathen man and a publican.”<sup>g</sup>

<sup>a</sup> “*Whosoever shall hereafter affirm, that the Church of England by law established under the King’s Majesty, is not a TRUE AND APOSTOLIC Church,*<sup>b</sup> *teaching and maintaining THE DOCTRINE OF THE APOSTLES, let him be EXCOMMUNICATED ipso facto, [by the act,] and not restored but only by the Archbishop, after his repentance and public revocation of this his wicked error.*”—*Canon iii.*

<sup>c</sup> “Whosoever shall hereafter affirm, that the

“FORM of God’s worship in the Church of England established by law, and contained in the *Book of Common Prayer, and administration of the Sacraments, is a corrupt, superstitious, or unlawful worship of God, or CONTAINETH ANYTHING IN IT THAT IS REPUGNANT TO THE SCRIPTURES, let him be EXCOMMUNICATED ipso facto, and not restored, but by the Bishop of the place, or Archbishop, after his repentance and public revocation of such his wicked error.*”—*Canon iv.*

<sup>d</sup> Vide Canon v., quoted page 32.

“Whosoever shall hereafter affirm, that the *government of the Church of England under his Majesty, by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear office in the same, IS ANTICHRISTIAN AND REPUGNANT TO THE WORD OF GOD, let him be EXCOMMUNICATED ipso facto, and so continue until he repent and publicly revoke such his wicked errors.*”—*Canon vii.*

<sup>e</sup> “Whosoever shall hereafter affirm or teach, that the FORM AND MANNER OF MAKING AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS, CONTAINETH ANYTHING IN IT THAT IS REPUGNANT TO THE WORD OF GOD, or that they who are made bishops, priests, or deacons, in that form, are not lawfully made, nor ought to be accounted, either by themselves or others, to be truly either

“bishops, priests, or deacons, until they have some other calling to those divine offices, let him be EXCOMMUNICATED *ipso facto*, not to be restored until he repent and publicly revoke such his wicked errors.”—*Canon viii.*

“*Not sparing to EXECUTE THE PENALTIES in them severally mentioned.*”—*Postscript to Canons*—see above, page 44.

“That person which, by open denunciation of the Church, is rightly cut off from the Unity of the Church, and EXCOMMUNICATED, *ought to be taken of the whole multitude of the Faithful, AS AN HEATHEN AND PUBLICAN, until he be openly reconciled by PENANCE, and received into the Church by a Judge that hath authority thereunto.*”—*Article xxxiii.*

It is evident from the above quotations, that the subscriber to the Articles of the Church, must believe those articles true *per se*, and also Scriptural. Assent to a certain interpretation of Scripture is demanded from the clergy. It is not my purpose here to criticize that interpretation, and show, as I think I easily could, that it is contrary to the teaching of the Bible, much less founded upon it. My object is to show my brethren in the Church what they declare they believe most sincerely, and solemnly promise to do, and to teach.



**They believe from the heart—**

7.---That all persons dissenting from the Church of England, and forming themselves into another Church, ought to be treated as heathens; and that they feel themselves under moral obligations to treat them as such.

“Whosoever shall hereafter *separate* themselves from the communion of saints, as it is approved by the apostles’ rules, IN THE CHURCH OF ENGLAND, and *combine themselves together in a new brotherhood*, accounting the Christians, who are conformable to the doctrine, government, rites and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian profession: let them be EXCOMMUNICATED *ipso facto*, and not restored but by the Archbishop, after their repentance, and public revocation of such their wicked errors.”—*Canon ix.* See also *Article xxxiii. above, and Postscript to Canons above, page 47.*’

It should be remarked that the definition given above of a Christian is not accepted by Dissenters: for a Christian is said to be, by the Canons, “one who lives in harmony with the doctrines, rites, and ceremonies of the Church, and not, as dissenters believe,

in accordance with the teaching of Scripture and the life of Christ. Thus all clergymen have solemnly promised, from heart-felt conviction, to treat all dissenters as heathens ; or, “as an heathen and publican.”

**They believe from the heart—**

8.—That Nonconformists have no right to form themselves into Churches—that the churches so formed are not real and true churches, and that the members of the so called nonconformist churches ought to bear the burdens imposed upon them as the punishment of their sins, and that he who presumes to speak in their defence shall be treated as a heathen.

“Whosoever shall hereafter affirm, *that such ministers as refuse to subscribe to the form and manner of God’s worship in the Church of England* prescribed in the Communion Book, and *their adherents, may truly take unto them the name of another church, not established by law, and dare presume to publish it.* That *this their pretended church* hath of long time groaned under *the burden of certain grievances imposed upon it, and upon the members thereof before mentioned, by the Church of England, and the orders and*

“constitutions therein by law established, let them  
 “be *excommunicated*, and not restored until they  
 “repent, and publicly revoke such their wicked  
 “errors.”—*Canon x.*

“Whosoever shall hereafter affirm or maintain  
 “*that there are*, within this realm, other meetings,  
 “assemblies, or congregations of *the King's born*  
 “*subjects*, than such as by the laws of this land are  
 “held and allowed, [i.e. the Church by law estab-  
 “lished,] *which may rightly challenge* [assume] *to*  
 “*themselves the name of true and lawful churches*,  
 “let him be *excommunicated*, &c.”—*Canon xi.*

“Whosoever shall hereafter affirm, that it is law-  
 “ful for *any sort of ministers or lay persons*, or of  
 “either of them to join together and *make rules*,  
 “orders, or constitutions in causes ecclesiastical,  
 “WITHOUT THE KING'S AUTHORITY, *and shall submit*  
 “*themselves to be ruled and governed by them*, let  
 “them be EXCOMMUNICATED *ipso facto*, and not be  
 “restored until they repent and publicly revoke  
 “those their wicked and anabaptistical errors.”—  
*Canon xii.*

The Canons just quoted have been framed in re-  
 ference to Nonconformists, as is evident from the  
 specific reference to one of their sects in the one  
 last mentioned. From which it is clear that every  
 man taking upon himself “holy orders,” or enter-

ing the ministry in the Established Church, must be prepared to promise in the most solemn and unequivocal manner, to regard all Nonconformists as heathens, as well as those who defend them.

**They believe from the heart—**

9.—That the Bishop has power and authority to communicate the Holy Spirit to men by the imposition of hands.

“When this prayer is done, the Bishop with the Priests present shall lay their hands severally upon the head of every one that receiveth the order of priesthood: the receivers humbly kneeling upon their knees, and the Bishop saying—

“RECEIVE THE HOLY GHOST *for the office and work of a Priest in the Church of God*, NOW COMMITTED UNTO THEE BY THE IMPOSITION OF OUR HANDS.”—*Ordering of Priests.*

Imposition of hands is here declared to be the means *by which* the Spirit is communicated *now*.

**They believe from the heart—**

10.—That the Bishop has power to confer upon men authority to forgive the sins of whom they please, and to withhold forgiveness when ever they think proper, and that he does confer this power upon the Priest, but not upon the deacon.

“The Bishop saying, \* \* \* receive the Holy Ghost, &c.”

“*Whose sins thou doest forgive, they are forgiven ; and whose sins thou doest retain, they are retained.*”—*Ordering of Priests.*

“Our Lord Jesus Christ, *who hath left power to his Church to absolve all sinners who truly repent and believe in him ; of his great mercy forgive thee thine offences : AND BY HIS AUTHORITY COMMITTED TO ME, I ABSOLVE THEE FROM ALL THY SINS.*”—*Visitation of the Sick.*

The former quotation from the Ordering of Priests is a passage of Scripture, which, taken in the connexion in which it occurs in Holy Writ, does not imply power or authority to forgive sins, being spoken to inspired men whose commendations and denunciations were rendered infallible because they were inspired. When, however, as in the ordering of priests, they are spoken in reference to fallible and uninspired men, the words must necessarily imply the possession of this power. The correctness of this interpretation is rendered certain by the second quotation from the Visitation of the Sick, in which it is plainly stated that our Saviour has left this power to the Church. This groundless assumption is followed by the expression of a wish that the sick might be forgiven—“Of his great

mercy forgive thee thine offences." Then follows the most unequivocal declaration of the officiating priest's personal possession of this authority, followed by words which, in such a connexion, it seems to me, cannot be construed into any thing else than the forgiveness of sin by the priest. All this must be believed to be true and scriptural.

**They believe from the heart—**

11.—That a man may be responsible for promises made in his name, though without his consent, authority, or knowledge, and at a time when he was incapable of giving such consent or authority—when an infant.

*"This infant must faithfully, for his part, promise by you, that are his sureties, that he will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments."*—*Baptismal Service.*

*"Question:* What did your godfathers and godmothers then for you?

*"Answer:* They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly,

“that I should keep God’s holy will and com-  
 mandments, and walk in the same all the days of  
 my life.

“*Question*: *Dost thou not think* THAT THOU ART  
 BOUND TO BELIEVE AND TO DO AS THEY HAVE  
 PROMISED FOR THEE ?

“*Answer*: YES YERILY.”—*Catechism*.

It is not my object here to show the absurdity of supposing a child to be under any obligation to fulfil promises not made by itself, nor yet by its parents, or to point out the sinfulness of teaching children to confess an obligation which they cannot feel ; but faithfully to expound the Articles which must be most faithfully believed by candidates for “orders” in the Church.

### **They believe from the heart—**

12.—That persons may promise to do for a child what no man on earth can do but himself; and what, in many cases, they have never thought of doing for themselves.

“*Question*: *Dost thou*, in the name of this child,  
 renounce the devil and all his works, the vain  
 pomp and glory of the world, with all covetous  
 desires of the same, and the carnal desires of the

“flesh, so that thou wilt not follow, nor be led by  
“them ?

“*Answer* : I RENOUNCE THEM ALL.”—*Public  
Baptism.*

That no man can compel another to renounce the devil and all his works is self-evident. The renunciation of sin is an act of the mind ; and over each other’s minds we have no power, except by persuasion, which from its nature is not compulsory. The godfathers and godmothers may never have thought of religion themselves. The 29th Canon requiring simply that they “should receive the Holy Communion :” to which, however, (Canon 26, 27, 28,) all are admitted, except strangers, schismatics, and those “which be openly known to live in sin *notorious*, without repentance.”

**They believe from the heart—**

13.—That a child, however young, if not baptized is unregenerated, and deserves God’s wrath and damnation ; but that by the baptism of water he is spiritually renewed and made a child of God, and that the minister officiating at the ceremony can and does know—what God alone can know under any circumstance, and what cer-



tainly has not taken place—that the child is regenerated.

“And therefore in *every person born* into this world, it *deserveth* GOD’S WRATH AND DAMNATION.”

*Article ix.*

“I certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and *in the wrath of God*, is NOW BY THE LAVER OF REGENERATION IN BAPTISM, *received into the number of the children of God, and heirs of everlasting life.*”—*Baptismal Service.*

“Almighty and everlasting God, who \* \* \* by the Baptism of thy well-beloved Son JESUS Christ in the river Jorden, DIDST SANCTIFY WATER TO THE MYSTICAL WASHING AWAY OF SIN, we beseech thee for thine infinite mercies, that thou wilt mercifully look upon this child: *wash him and sanctify him with the Holy Ghost.*”—*Baptismal Service.*

“We call upon thee for this infant, that he coming to thy holy Baptism, *may receive remission of his sins by spiritual regeneration.* \* \* \* So give now unto us that ask \* \* \* that this infant may enjoy the everlasting benediction of thy heavenly *washing*, and may come to the eternal

“kingdom which thou hast promised by Christ our Lord.”—*Baptismal Service*.

“Give thy Holy Spirit to this *infant*, that he *may be born again*.”—*Baptismal Service*.

“*Sanctify this water to the mystical washing away of sin*; and grant that *this child now to be baptized therein may receive the fulness of thy grace*.”—*Baptismal Service*.

“Yea, we be therefore *washed in our baptism from the filthiness of sin*, that we should live afterwards in the pureness of life.”—*Homily xxv*.

“By holy promises [made not by the baptized, but by others for him, and without his consent or approval] we be made lively members of Christ, when we profess his religion, receiving the sacrament of Baptism.”—*Homily vii*.

“Baptism is not only a sign of profession, and mark of difference whereby christian men are discerned from others that be not christened; but it is also a *sign of Regeneration, or New Birth, whereby, AS AN INSTRUMENT, they that receive Baptism rightly are grafted into the Church*. The promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased, by virtue of prayer unto God.”—*Article xxvii*.

“And therefore we must trust in God’s mercy, and that sacrifice which our High Priest and Saviour Jesus Christ, the Son of God, once offered for us upon the cross, to obtain thereby God’s grace, and remission, *as well of our original sin in baptism*, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again.”—*Homily iii.*, part 2.

“*Seeing* NOW, dearly beloved brethren, *that this child* IS REGENERATE, and grafted into the body of Christ’s Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning.”—*Baptismal Service*.

“We yield thee hearty thanks, most merciful Father, *that it HATH pleased thee to regenerate this infant with thy Holy Spirit*, to receive him for thine own child by adoption, and to incorporate him into thy holy Church.”—*Baptismal Service*.

“*Question*: Who gave you this name?”

“*Answer*: My godfathers and godmothers in my Baptism; *wherein* I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.”—*Catechism*.

“Almighty and everlasting God, who HAST vouch-

“*saved to regenerate these thy servants by water and the Holy Ghost, and HAST given unto them forgiveness of all their sins.*”—*Order of Confirmation.*

“Insomuch that infants, being baptised, and dying in their infancy, are by this sacrifice washed from their sins, brought to God’s favour, and made his children, and inheritors of his kingdom of heaven. And they which in act or deed do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin that shall be imputed to their damnation.”—*Homily iii.*, part 1.

“It is certain, by God’s Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.”—*Baptismal Service.*

In *some* passages in the above list the word “regenerate” does not *necessarily* mean more than ceremonial regeneration; but the use of the word and its synonymes in *ALL the passages* quoted, taken together, clearly shows that ceremonial regeneration is not meant, but a regeneration of soul. The child comes into the world “deserving God’s wrath and damnation”—he is brought to the water—prayer is offered that the water about to be used

might be sanctified to the washing away of the child's sins, "that he may receive remission of his sins." It is further stated that God has on former occasions made the water the means of washing away sins. Prayer is offered for the child *now*, not that he may be made a child of God when he is capable of distinguishing between right and wrong, but that he may "now receive the fulness" of Divine grace. It is further stated that "*he is now*, by the laver of regeneration in Baptism received into the number of the children, of God"; "seeing now that this child is regenerate." Thanksgiving is then rendered to God that He has regenerated the child with his Holy Spirit. In the Catechism the child assumes that he is born again by baptism. At Confirmation the same thing is taken for granted; and it is only hoped that, after confirmation, he may *continue* God's for ever, The Homilies speak of Baptism as the means of regeneration and pardon; and all clergymen have to declare their most unfeigned belief that "The Second Book of Homilies doth contain a godly and wholesome doctrine, as doth the former book of Homilies, which were set forth in the time of Edward the 6th."—*Article xxxv.*

From a most careful investigation of the authoritative teaching of the Church it seems to me that

its doctrine, in reference to Baptism, may be thus represented :

Every child born is born in original sin, God's wrath, and damnation.

In baptism, rightly administered, original sin is pardoned, and God's wrath removed.

The water is only an instrument and the Holy Spirit the agent.

Water has the same relation to original sin as repentance and faith have to actual transgression : so that, as there never was genuine repentance and true faith without full forgiveness of all sin, so there never was the baptism of water, rightly administered, without the removal of all the moral effects of Adam's transgression, and the renovation of the soul. As the wire conducts the electric influence when the circuit is completed, so "sanctified water" *conducts* the spirit of God to the infant's soul. It is a law of nature that the wire should conduct the electricity : it is a law of grace that water, sanctified by prayer, should conduct the Holy Spirit.

Hence all children dying unbaptized, or baptized in an improper manner, are eternally lost : while all who are baptized in "due order" are at once fit for heaven, and if they die they are saved.

It is not my purpose to show that this notion has

not a shadow of foundation in Reason or Scripture, but simply to place before my candid reader a fair statement of the doctrines which all clergymen declare most solemnly they believe, and which they promise faithfully to teach.

**They believe from the heart—**

14.—That all works of benevolence, virtue, and self-sacrifice frequently performed by unconverted men are absolutely SINFUL.

“Works done before the grace of Christ, and the inspiration of his Spirit, ARE NOT PLEASANT TO, GOD, *forasmuch as they spring not of faith in Jesus Christ \* \* we doubt not but THEY HAVE THE NATURE OF SIN.*”—*Article xiii.*

“We must set no good works before faith, [who does?] *nor think that before faith a man may do ANY GOOD WORK : for such works, although they seem unto men to be praiseworthy, yet indeed they be but vain, and not allowed before God.*”  
*“If a heathen man clothe the naked, feed the hungry, and do such other like works : yet because he doth them not in faith for the honour and love of God, they be but dead, vain, and fruitless works to him.”* “For without the *worshipping of the true God, THAT WHICH SEEMETH TO BE VIRTUE IS VICE.*”—*Homily v., part 1.*

**They believe from the heart—**

15.—That the Athanasian Creed ought thoroughly to be received and believed : that no man can be saved, on any condition whatever, unless he believes the doctrine of the Trinity, and believes it AS DEFINED IN THE CREED ; and that all this may be proved by the Word of God.

“ The three Creeds—*Nicene Creed*, ATHANASIUS’ CREED, and that which is commonly called the *“Apostles’ Creed*, OUGHT THOROUGHLY TO BE RECEIVED AND BELIEVED : FOR THEY MAY BE PROVED BY MOST CERTAIN WARRANTS OF HOLY SCRIPTURE.”—*Article viii.*

“ *Whosoever will be saved*, BEFORE ALL THINGS, “ *it is necessary that he hold the Catholic Faith.*”

“ Which faith, *except every one do keep whole* and undefiled : WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY.”

“ And the Catholic Faith is this :—

“ That we worship one God in Trinity, and Trinity in Unity.

“ Neither confounding the persons ; nor dividing the substance, &c.

“ Such as the Father is, such is the Son, and such is the Holy Ghost.



“ The Father uncreate, the Son uncreate, and the  
“ Holy Ghost uncreate, &c.

“ The Father eternal, the Son eternal, and the  
“ Holy Ghost eternal :

“ And yet they are not three eternal ; but one  
“ eternal, &c.

“ So the Father is God, the Son is God, and the  
“ Holy Ghost is God :

“ And there are not three Gods ; but one God, &c.

“ The Father is made of none : neither created,  
“ nor begotten.

“ The Son is *of* the Father : neither made, nor  
“ created, but begotten.

“ The Holy Ghost is of the Father and of the  
“ Son : neither made, nor created, nor begotten,  
“ but proceeding, &c.

“ And in this Trinity none is afore or after  
“ other : none is greater or less than another, &c.

“ He, therefore, that will be saved, *must think*  
“ *THUS of the Trinity.*

“ Furthermore, it is necessary to everlasting  
“ salvation :

“ That he also believe rightly the Incarnation, &c.

“ Our Lord Jesus Christ, the Son of God, is God  
“ and Man, &c.

“ Who although he be God and Man, yet is he  
“ not two, but one Christ ;

“ One : not by conversion of the Godhead into  
“ flesh, but by taking of the Manhood into God.

“ One altogether : not by confusion of substance,  
“ but by unity of persons, &c.

“ This is the Catholic Faith : which, EXCEPT A  
“ MAN BELIEVE FAITHFULLY, HE CANNOT BE  
“ SAVED.”—*Athanasian Creed*.

In the foregoing 15 propositions will be found the most important doctrines which every clergyman declares he believes from his very heart, and promises most faithfully to teach, and from which he is forbidden to depart, even “in the least degree,” but is to take every word—not in his own sense, but “in the plain and full meaning thereof,” and every article must be taken in its “literal and grammatical sense.” I might mention many other articles of belief imposed upon the clergy which seem to me equally opposed to the plain teaching of Scripture and reason, such as *the eternal generation of the Son—the canonicity of the books of Esdras and Cantica—the value of the Apocrypha, as “example of life, and instruction of manners”*; the expression in the Apostles’ Creed—“*He descended into hell*”—which refers not to the Saviour’s burial, as that is stated just before, and many others. The above are, however, the most important and must suffice. I submit them to the

prayerful perusal of all evangelical men, who are in the Church, or who have any notion of becoming ministers in the Establishment.

In the Church are Romanists, Evangelicals, and Rationalists. The Romanists form the oldest section: for we find that when the Established Church was changed, after the death of Queen Mary, from Catholicism to Protestantism, such as it was, only 240 out of 9,400 clergymen resigned their livings in the Church. Nearly all the clergy in the newly formed Protestant Anglican Church, were therefore Romanists. The prominence given to the teaching of the Bible, as authoritative in matters of religion, by the Separatists outside of the Church, had great influence in the Church on the minds of many conscientious men. The clergy became more studious in their habits, more pure in their morals, and evangelical in their sentiments. The Evangelicals are now the most numerous and influential. The Rationalists are of a modern origin and few in number.

I have no sympathy whatever with the opinions of the Romanists or Rationalists. I believe them to be irrational and unscriptural. The Bible is an infallible guide for man in matters of religion, and reveals salvation for the entire human race by faith in him "who died the just for the unjust, that

he might bring them to God." Rationalism and Romanism are alike opposed to this declaration of faith. It is with great reluctance, therefore, that I interpret the Creed of the Church of England as being more allied to the dogmas of Popery than the principles of Protestant and enlightened Christianity, and thus seem to charge the entire body of Evangelical Bishops and Clergymen in the Establishment with the most glaring violation of honesty, or at least the adoption of the principle that "good ends justify evil means." For if they do *not* believe the Articles of the Church, how can they conscientiously say, and solemnly write—"I, N. N., do willingly and ex animo (from my soul) subscribe to these Articles above mentioned, and to ALL THINGS THAT ARE CONTAINED IN THEM."—*Canon xxxvi.*

The 6th Article is, however, said, by some, to justify the conduct of the Evangelicals in remaining in the Church, accepting its pay, subscribing to its Creed, though not believing above half of it. The Article is as follows :—

"Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or ne-

“cessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church, &c.”

No man of Evangelical principles would find any difficulty in subscribing to *this Article thus far*: though most would, with very great reluctance, subscribe to the remainder of it, which recognises the canonicity of books which have *not always* been held canonical, and puts the Apocrypha on an equality—nearly—with the pure Word of God. But this Article, it must be remembered, is only one out of a great number—including *all* the Canons of the Church, *all* the Book of Common Prayer, the Ordering of Bishops, Priests and Deacons, and *all and every of the Thirty Nine Articles*, in the literal and grammatical sense of the same—in which belief is expressed. The subscriber is, in honour bound, with the same fidelity, and in the same solemn manner, to believe and teach Article VIII. as well as Article VI., and all the other Articles, Canons, &c. The fact is clear that every Clergyman in the Church of England, whether Evangelical, Jesuitical, or Rationalistic, has to declare his solemn and most unequivocal and thorough belief in the doctrines expressed in ALL THE FIFTEEN PROPOSITIONS ABOVE NAMED, AND THAT ALL THESE

## ARE CLEARLY TAUGHT BY THE BIBLE.

We pity the ignorance of those who sincerely believe such dogmas, but despise the hypocrisy of those who belie their consciences and their judgment for the sake of gain.

## DR. PYKE: AN ILLUSTRATION.

“A Bishop then must be \* \* \* not greedy of filthy lucre.”—  
1 Tim. iii. 2, 3.

## PART I.—THE AGREEMENT.

The King of a certain great country, who had supreme power in all things pertaining to religion, wanting a Bishop who should teach his Majesty's loving subjects the principles of an Ancient Faith, advertised the conditions. The Rev. James Pyke, D.D., presented himself one day before the King's Prime Minister, as a candidate for the vacant office. His Majesty's representative having politely made his salaam to the Reverend Divine, requested him to be seated ; and eying the new comer hard with his keen small eyes, he said—“I have to find for his Majesty a faithful bishop for the city of Cant, in the eastern part of his dominions, who shall from his heart believe and most diligently teach the following principles, as well as a large number of others of a similar character :—

“1.—That whenever consecrated water is applied

to the body, the Spirit of God regenerates the soul—that this connexion is never broken.

“ 2.—That every Priest has special authority to forgive sin.

“ 3.—That the Bishop can bestow the Spirit of God upon men, by imposition of hands if he pleases, as in the case of Priests' ordination—which is not done in Confirmation, or in the Ordination of Deacons.

“ 4.—That every man and woman buried by the clergy rests in ‘sure and certain hope of the resurrection to eternal life’ whatever may have been the nature of their previous moral history.

“ 5.—That no man can be saved unless he believes in the doctrine of the Trinity as set forth in the Athanasian Creed.

“ 6.—That all these points, and many others of a similar character, are most clearly taught in the Bible, or ‘may be proved by most certain warrants of Scripture.’

“ I have made the matter sufficiently clear : Do you faithfully believe these things ? ”

Dr. Pyke having for a moment hesitated, with a trembling voice said—“ I can say I believe them,” laying special emphasis on the word *say*.

The Prime Minister, who was a shrewd man, not

failing to learn something from the peculiar emphasis and hesitancy of the Divine, replied—"You mean you don't *really* believe the Articles, but that you can *say* you do by way of accommodating me."

"Is that not sufficient?" added the Doctor.

The Prime Minister being rather surprised at the elasticity of the Divine's conscience, said—"Of course not. I wish you to remember that you must believe all these points *willingly*. That is, you are not compelled to believe one of them. You are under no duress. I shall not have you persecuted or imprisoned if you boldly deny them all. You must believe them also *from the heart*, (*ex animo*), if you mean to fill the vacant office. Mere words—mere consent will not be acceptable. It must be a believing with the heart, as Paul has it, 'καρδίᾳ γὰρ πιστεύεται.' Do you believe all these Articles of your own free will, and from the depth of your heart?"

Dr. Pyke, looking steadfastly at the fire which was burning brightly just before him, replied—"I believe them so, *generally*." The last word was scarcely audible; indeed it was not intended that it should be heard, but fortune would have it otherwise, for the Prime Minister, being very quick of hearing, and now suspecting that the Doctor was one of the disciples of the loaves and fishes, said—



“*Generally*, you say. You mean that your opinions do not exactly agree with the Articles. There is a difference, but the difference is small.”

“I suppose,” said the Doctor, “that general agreement—agreement on the most important points—will be quite satisfactory.”

“I should think not indeed,” added the Minister, “for his Majesty’s words are plain and definite : ‘*Prohibiting the least difference from the said Articles.*’ ‘*From which we will not endure any varying or departing in the least degree.*’ Mark that—in the least degree—and all from the heart—*ex animo*. I don’t wish you to do violence to your conscience. I should be very sorry for any man to do any thing of the kind. You confer no favour on me or his Majesty by accepting the office. You are required from the heart willingly to believe all these Articles ; and you are not to depart from them in the least degree. If you can’t do that at once, and without any ifs or buts, you can go. I don’t want hypocrites, but men who can and do from the heart accept the Creed imposed upon them ; and if I can’t find any one, why I’ll turn Bishop myself, and will do the work better than a thousand of your sort if you are not sincere.”

“Well,” said the Doctor, seeing that his Lordship’s patience was nearly exhausted,—“well, I be-

lieve them all from my heart just as they stand ;” adding in a low voice, “ but of course I can put on the words and phrases my own construction.”

“ Put on your own construction, indeed !” said his Lordship, “ I should think not ! for it is one part of the agreement that you ‘ shall not put your own sense or comment to be the meaning of the Article ;’ you shall take each ‘ in the plain and full meaning thereof,’ and that ‘ in the literal and grammatical sense.’ There is here no room for your figurative, allegorical, hypothetical, transcendental, nonsensical, and tropical interpretation. ‘ The plain and full meaning, in a literal and grammatical sense,’ mind that—mind that ; and if you don’t see it quite clear you need not subscribe. You can go home, and if another bishop is wanted at any future time, why, you can come then if you like : but for heaven sake don’t let us have any hypocrisy. If you don’t believe it all without any doubt, then let it alone, and let me examine the next candidate. Act the man ; and above all be honest, and say just what you mean ; and if the words of the Articles are not just what you would have them, then, in the name of all religion and common sincerity, let them alone. If you don’t sign them you can, with a good conscience, speak against them and suggest alterations ; but having

once declared your unfeigned belief in them, you prove your own want of honesty the moment you wish any Article to be changed."

"But," said the Divine, "I can take exception to some of the Articles ; or at least I am not required to believe, equally, every Article."

"Every Article," replied the Prime Minister, "must be believed. There are no degrees in belief. Either you believe it or you don't, that's all : and you are required in the same solemn words and manner to express your belief in '*all and every of the Articles ;*' and it is particularly stated that a certain form of words is used 'for the avoiding of all ambiguities.'"

"I certainly do object," said the Doctor, "to some of the expressions used in the Athanasian Creed. I wish there was an alteration or two. I have my doubt about the sentiment of the Creed as it stands now being in harmony with the Scripture."

"Then," replied his Lordship, "if you have any doubt about it, you can go. I wish to employ those alone who do not doubt. You must remember the words of the agreement—'*It ought to be THOROUGHLY received and believed.*'"

"But don't you think," added the Divine, "that it is possible for a man to be saved without believing in the Trinity at all, and surely without

believing in it according to the definition given in the Athanasian Creed? Our Saviour never said that such belief was necessary. Paul, too, when the jailor asked the question, 'what must I do to be saved,' did not say believe thus in the Trinity, but simply 'believe in the Lord Jesus Christ.' And when the Great Teacher is speaking of the admission of some into Heaven, and the rejection of others from it, he says nothing about the Trinity, but simply that, 'he that believeth in the Son has everlasting life; and he that believeth not the Son shall not see life.' The Bible seems to teach that *faith in Christ* is alone necessary to salvation, and not a '*belief thus*' in the Trinity."

The Prime Minister did not expect such a manly reply from the Doctor, and quietly answered—"The fact is, Dr. Pyke, I have nothing to do with the Bible at all further than to demand a belief of its truth in general; but I have to require subscription, without any hypocrisy or reservation, to the Article which declares that the Athanasian Creed is to be *thoroughly* received and believed. The insertion of the word *thoroughly* shows that not a word of it is to be omitted; and that the belief must not be partial or half-hearted, but fully and thoroughly honest. I am also to require a belief in the entire harmony of all that the Creed expresses

with the Scripture. If you don't believe fully, and without doubt, that the Scripture teaches that a belief in the Trinity, as defined in the Creed, is absolutely necessary to salvation, I cannot see how you can honestly subscribe : for the Creed most emphatically declares that *whosoever believes not the Trinity as defined, 'shall WITHOUT DOUBT perish everlastingly ;'* and that *'except a man believe [this] FAITHFULLY he cannot be saved.'* If you feel the *slightest* reluctance or difficulty in believing this, it is evident that the office you seek is not *your* field of labour. You can do good, if that is your object, without doing violence to your conscience. You may go to any part of the kingdom and preach to men the way of salvation as you think it is revealed in the Bible ; but if you think the Bible teaches any method of acceptance with God without, 'before all things,' believing and worshipping the Trinity, you cannot be admitted into the office now vacant ; but if from your heart you can believe all to be true and taught in the Word of God, then I will guarantee for you immense honour from all classes of society, a seat in the House of Lords, and last, though not least, *fifteen thousand* pounds a year."

Dr. Pyke hung his head for a while ; conscience and gold were in the balance. The balance trembled for a moment, but so large a sum of money, thought

the Divine, was surely worth all the consciences in the world, he snatched the pen and deliberately wrote in the presence of witnesses :—"I, James Pyke, D.D., do willingly and ex animo (from my heart) subscribe to these Articles above mentioned, and to *all things* contained in them."

This done, the Prime Minister handed over to him the official documents. The Doctor next put a year's income into his pocket, and receiving promises of many odds and ends besides, he left the room.

A large crowd of people stood waiting at the door. What passed within was to them, for the most part, a secret. There were Lords and Commons, judges, counsels, merchants, tradesmen, farmers, mechanics, and agricultural labourers. A nobleman, with silvery head and powdered hair, came up in haste and said to the new Bishop—"You don't believe the Articles, I suppose, Dr. Pyke?" "Not I!" vociferated the Divine, as he looked at the eager crowd, who seemed ready to swallow any thing he might condescend to say. "Believe them, indeed! Not I! They are, many of them, false, blasphemous, papistical, and unscriptural." Conscience becoming very uneasy in consequence of this strange and sudden turn, the Doctor placed one hand upon his heart—the dwelling place

of conscience—and the other in close contact with the bag of gold. The circuit was completed, like that of a galvanic battery, and the gold for a moment hushed the voice of conscience. The shock was soon over, and conscience's voice was once more heard. Pressing his fingers still harder on the gold the Bishop silently muttered to himself—"Hush! you little rogue inside there! I'll make all straight after awhile—we will get all the *objectionable Articles cancelled, and the Liturgy revised.*"

Peter Faithful, who overheard these silent mutterings, said—" *But you have signed the paper, and received the money, have you not?* "

"Don't say a word about that," whispered the Doctor, "I should have been a fool to lose £15,000 a year, for the sake of what silly people call principle." The new Bishop bolted off at once to Church to read prayers; and the people retired to their homes, solemnly, many of them, to meditate on the OMNIPOTENCE OF GOLD; OR, THE RIGHT OF MONEY TO RULE THE CONSCIENCE.

#### PART II.—THE CONVICTION.

Sir John May had two sons—twins—just twelve years of age at the time to which I refer. He had given them already good elementary English education befitting their age and station. The firm of

which he was the head, in the Metropolis of England, did great business on the Continent, especially in Germany. He intended his sons should settle in that country ; and wishing them to take a high position among the most thoroughly educated classes in the land, he advertized for a private tutor who should engage to instruct them further in the various branches of sound English education, and especially to qualify them to pass an examination at the University of Bonn, on their eighteenth birthday, in the German language and literature. The salary offered was £400 a year. James Progg, Esq., M.A., agreed to give them the necessary instruction. The agreement was drawn up in writing, and signed and sealed. Sir John knew nothing of German himself, and never thought of testing the progress of his sons. It was sufficient for him that they were very diligent in their application to study, and that the teacher expressed no dissatisfaction with their success when he received every quarter his salary in Bank of England notes.

Several years after this, his sons were introduced to a celebrated German scholar, when Sir John was surprised to find that they knew not a word of German, and one of them had forgotten even the characters. The appointed teacher being called to account, gave the following as an apology and, as



he said, a justification :—"Soon after undertaking to teach Sir John's two sons, his opinion of German literature was altogether changed. It had been his opinion, for the last few years, that it was by no means safe for young gentlemen to learn the language, lest they should take a fancy to the transcendental philosophy, and the neological theology which were popular in the land of Luther ; and that it was far better and safer to teach them Latin and Greek that they might study the works of the Christian Fathers." Sir John paid but little deference to his opinions—brought him at once before a Court of Justice, for violating his agreement and for obtaining £2,000 under false pretences. Here, too, James Progg, Esq., found but little sympathy, for the case was soon dispatched, and he *confined to prison*.

The trial excited much interest in the City of Cant. Some said that Mr. Progg was an injured man, and that he was punished for his good intentions. Others said the case of Dr. Pyke, the Bishop, was precisely similar. Mr. Progg had promised to do a certain work in the agreement, and received pay for it, though the work was never done. Dr. Pyke, too, had sworn the most unfeigned belief in certain Articles, and promised faithfully to teach them to his Majesty's most loving subjects,

and had for twenty years taught that these very things were utterly false and unscriptural. He had thus received of public money £300,000, though he had been undoing what he most solemnly engaged to perform.

While the subject was every where discussed, the Bishop happened to meet an old friend who was placed in similar difficulties, who made to him the following confession :—

“I have long and earnestly endeavoured to quiet my conscience, and to reconcile it to my present situation. For this purpose I have used every method in my power. I have pleaded the example of others—great men, good men, useful men. I have soothed it; I have desisted from reading, thinking, examining; I have pleaded the wishes of my friends, the usefulness of my ministerial labours, the disagreeableness of changing my situation, and forming new connexions, the extreme inconvenience of giving up my present income, &c. : but, after all I can do, conscience follows me from place to place, and thunders in my ear, ‘what is a man profitted if he shall gain the whole world, &c.?’ We must shuffle and prevaricate in some things, say and do what we will. *As an honest man, and a man under expectation of salvation, I must renounce my present situation, and the little endow-*

*ments which arise therefrom : THERE IS NO OTHER ALTERNATIVE.*"\*

Dr. Pyke, however, was never happy—much less so now. Conscience never forsook him ; but as a mother's affections ever follow her wandering and prodigal child, so conscience faithfully clung to its possessor. After thirty years of hard struggle between gold and conscience, and conversation with honest men in the Church and out of it, conscience happily at last triumphed. He gave up his position of honour, influence, and wealth, and, like Moses, who, for conscience's sake, made a similar sacrifice, "esteeming the reproach of Christ greater riches than the treasures of Egypt." He also endowed an Asylum for Lunatics, with all his property, for he said, "the man must be mad who can sell his conscience for silver or gold, wealth or honour."‡

### SECTION III.—WESLEYAN METHODISM.

It is not necessary to enter into a full exposition of Methodism, in detail, in order to apply to it the deductions at which we have arrived in the preceding pages. All Methodists know, and most—if not all—of them confess, that Wesleyan Methodism

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\* Plea for Religion, by Rev. David Simpson—Appendix.

‡ See Appendix III.

is really a system of hierarchical despotism, to which, however, they submit, not because it is in harmony with reason, or *proved*—though supposed to be allowed—by the teaching of Scripture: but because it is a mighty machinery for the accomplishment of good.

It would be impossible to exaggerate the good accomplished by Methodists. Their itinerant ministers, lay agencies, and class leaders, have been generally men of great faith and labourious workers together with God. They have elevated, in former days, those classes of society which had been too much neglected by the Established Church and Congregational Dissenters. The liberality of their members, rich and poor, is worthy of the imitation of all denominations of Christians. They have caused the Gospel of Salvation to be preached in the darkest hamlets of their native country, and by their self-denying local preachers, have kept open a House of God where no stated minister could have been sustained. By their works of faith and labour of love, thousands in the Colonies and British possessions, in India also, and other parts of the heathen world have been blessed with the light of truth. Their fields of Christian labour are found in every part of the globe, and the sun of heaven is ever shining upon some zealous, earnest, devout,

and self-denying disciple of John Wesley, speaking to his fellow-men of the love of Christ, or expressing the desire of his heart in the words of his own unrivalled Poet,—

“Oh, that the world might taste and see  
The riches of his grace!  
The arms of love that compassed me  
Would all mankind embrace.”

Yet must it be acknowledged that Wesleyan Methodism, ecclesiastically considered, is nothing less than Popery in a Protestant form. Between the two systems, Roman Catholicism and Wesleyism, exist many points of comparison,—not, however, in the piety or usefulness of their members, for piety in the Church of Rome, and usefulness too, are the exceptions and not the rule; while in Wesleyism they are the rule and not the exception. But as in Popery, so in Wesleyan Methodism, there is neither freedom of thought nor of action. The Conference has the rule, and the Conference is an assembly of priests.

The hierarchical and despotical character of Conference might be illustrated at length; but one or two references will answer my purpose. Take the following authoritative statement:—

“By the Deed of Declaration, enrolled in  
“Chancery \* \* \* \* *Mr. Wesley has so fixed*

“ *the constitution of the Conference, that it must always consist, as he declares it always had existed, of the Ministers of the connexion. On this foundation, that THE CONFERENCE SHALL CONSIST OF MINISTERS ALONE, does Methodism, as a system acknowledged by law, completely rest. \* \* \* \* It is not in the power of the Conference, therefore, to alter this, its EXCLUSIVELY MINISTERIAL CHARACTER.*”—*Minutes of Conference, 1850, App., page 3.*

“ To the Conference alone belongs the determination of the conditions on which ministerial recognition and fraternity are to be accorded.”—*Minutes, 1850, App., page 4.*

The supreme authority, legislative and executive, is thus vested in the Ministers collectively, and each one, in his individual capacity, is regarded as a “ *Ruler* ” in his own circuit. He alone has power to expel or suspend members, and *can* do either or both even in opposition to the wishes of the whole body of lay members. That any layman, private or official, should have equal *authority* with a Wesleyan Minister “ is inadmissible.”—*Minutes of Conference, 1852, page 157.*

Though all Wesleyan Ministers form the general Conference, in law, all the authority belongs to a hundred members only. In these is invested all

the property of the sect. These hundred Ministers can do what they like, and have authority to dictate to all their brethren. These hundred are not elected by the other ministers and thus represent them. Three out of every four new members are elected by those already in the corporation. The fourth is *nominated*—BUT NOT ELECTED—by the preachers who have travelled fourteen years. If the hundred approve of the nominee he is made President of the Society : but if they disapprove of him another must be nominated. The preachers who have not travelled fourteen years have no voice even in this nomination.

No society, *in principle*, can be more oligarchical and despotic. All the members, class leaders, local preachers and ministers—except the legal hundred—belonging to this influential body are mere ciphers, and have, *legally*, no personal or representative voice in the matter. They have simply the same privilege that a slave has—that of begging a favour from his master.

Thus it will appear evident that the conference *can* degrade the noblest mind and purest soul, in the whole world of Methodism, to the lowest position of honour and influence in their own circle, while it can make a local Pope of the most brainless and heartless biped on God's earth. This it seldom

does if ever : not because the system has in it the smallest element of freedom, but because the legal hundred and its ministers generally are devout and pious men. The system thus considered is an insult to human reason, and in the hands of selfish or ungodly men it would become a source of corruption and despotism with scarcely a parallel, and this more especially if allied to the State, which would not be a violation of any of its fundamental principles.

A despotic form of government may be best for a country if the despot be the best and wisest man in the State. The principle of despotism is not, however, justified by this accident. Despotism, *per se*, is a violation of the laws of nature, is contrary to the intuitions of the human soul, and is an insult to enlightened reason, and should never be tolerated ; for though in some cases it might be productive of good, it is wrong in principle, and can, in most cases, be productive of evil only.

The stereotype character of Methodism is, however, the great violation of the principle I have shown to pervade the whole Universe. Nothing in nature is fully understood. New discoveries are constantly being made. What was supposed to be true, in former ages, has been proved to be false, or a mere approximation to the truth. Thales thought that



water was the origin and the essence of all things organic and inorganic ; and that the entire Universe, in its various parts, was water assuming a variety of forms. Anaximenes taught that every object was a form assumed by the one universal element—*αρχη*—air. These hypotheses failed to account for the varieties of nature. Air was then added to water, and fire and earth were added to these. The mystery was then supposed to be explained, and the whole work of deciphering the symbols of nature completed. Though the last hypothesis was a nearer approximation to the truth than the first or the second, yet this was only an approximation. Water was found to be composed of two elements chemically combined ; air to be a mechanical mixture of three elements, with traces of a fourth and a fifth ; fire, not an element at all, but the result of elements in the very act of combination under the influence of affinity ; while earth, as such, is formed of all elements yet discovered in various combinations. The number of elementary bodies lately supposed to exist were sixty two : two more, however, have been recently discovered by the new method of spectrum analysis, which promises to be of so much service, especially in qualitative analysis, and is as applicable to the sun, moon, and stars, and even the erratic comet, as to

the combinations of matter immediately surrounding us. These new elements are the Alkalies Rubidium and Cæsium. Other elements are supposed to exist—one in the Sulphur\* and one in the Calcium groups respectively : while some of those believed for years to be simple elements, give some indications of being compounds, though no method of analysis has proved successful in effecting a decomposition. The infancy of the world—of the race—intellectually considered, is clearly proved by reference to every field of enquiry. Hitherto man has been admitting errors to his creed, and correcting them : and as long as the world exists mankind will discover new truths and correct old errors.

If the discovery of truth be a gradual process in nature and religion—except in those individual cases where special inspiration was granted—as the whole history of mankind proves, why should it be supposed that John Wesley, or any other man, in that age of general ignorance in which he lived, had discovered all the truth which is attainable in matters of religion ? Yet is he regarded, by thousands, as

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\* Since the above was written, this element has been discovered by Mr. Wm. Crookes, F.C.S., the able Editor of the "Chemical News," and has been named THALLIUM, from its giving a green line in the Spectrum.

an infallible interpreter of truth, and teacher of religion, though he was not inspired.

The authoritative and infallible character of Mr. Wesley's teaching is clearly *implied* in the following declaration of Conference.

"The Conference *cannot* ENTERTAIN ANY PROPOSALS which are \* \* \* *subversive of that system of doctrine and discipline which has been confided to it as a sacred deposit by Mr. Wesley.*"—*Minutes of Conference, 1852, page 161.*

All errors in the volumes of Wesley are tacitly denied ; and all progress is thus declared to be impossible. The Saints of the Millennium must see truth and understand it just as it was seen and understood by a man at the close of the dark ages ! There can be no alteration or improvement. Conference is proof against every suggestion unless it harmonizes with the past. If you move at all you must move in the old ruts. Surely, with all the learning and labour of modern times, the Bible, as well as nature, ought to be better understood than at the moment the world was emerging from the thick gloom of the dark ages. You see better in the twilight of morn than in the darkness of midnight ; but as the day advances you see clearer still. The progress of philosophy and criticism—the discovery and examination of sacred manu-

scripts—explorations in Niniveh, Babylon, and Egypt—the discovery and perfecting of a method of interpreting the cuneiform inscriptions of Assyria, and of deciphering the hieroglyphics in the tombs of Egypt, and the triumphs of geology, have thrown a flood of light on many a passage of scripture which was obscure or misconstrued in the days of Wesley. Our Sabbath schools and Bible classes have also given an additional impulse to the study of the Oracles of God. Knowledge in every department of natural and physical science, and especially in the critical study of the Bible, has made rapid strides during the last half century. Yet, *all this*, it is implied, is *useless*. Nothing can be true or advantageous which John Wesley did not foresee; and nothing can be erroneous which was an article of his creed. I have as much respect for Wesley as any; but they injure the reputation of the good and noble hearted man, who claim infallibility for his opinions. To stereotype any system or creed, which is not directly from God, is surely a violation of the universal law of nature and of reason, which proves that the expansion of mind, and the discovery of truth, are ever progressive; and that, every day, by study, man may learn more of God in the words of inspiration, as well as in the works of nature; and that after a diligent investigation of

these for millions of ages, more of the Divine Being, who made the Universe and spoke the Word, may, and in all probability will, be known : and yet, all His glory can never be seen, or His nature be fully comprehended.

#### SECTION IV.—CLOSE COMMUNION BAPTISTS.

The Baptists—or more properly *Immersionists*—are divided into two sections, viz., the Close and Open Communionists. The latter will be noticed in the next section, as they and the Independents form in reality one body or denomination of Christians. The Close Communion Baptists are those *who make Baptism by Immersion a condition of Church Fellowship*. Men may hold different opinions on the most important subjects of Morality, Politics, and Religion ; but on the subject of *Baptism*, though of secondary importance, there must be perfect agreement. To this rule—fundamental rule—of the Close Communion Baptists there are three very weighty objections.

1.—They put greater stress on a ceremonial observance than on the most important truths in the universe. In this they seem to represent, in our days, the Pharisees of former ages, whose great defect, according to the testimony of the Infallible

Teacher, was, that they laid greater stress on the mere ceremonial observances of religion—"the washing of the out side of the cup"—than on vital and practical godliness, or "justice, mercy, and faith." Baptism in any form, it will be granted by most, is but a ceremony. It may be the symbol of a mighty influence, and an illustration of an important truth ; yet it is not itself either the influence or the truth. A man may be the subject of Divine influence, and have the truth of God deeply rooted in his heart—nay, it is confessed—he may be a child of God and an heir of the kingdom of heaven, and yet he is not recognised as a Christian brother, or admitted into the Christian Church. He may be fit for heaven, yet he is not thought fit to sit at the Lord's table on earth, or to be entrusted with the rights and privileges connected with Christian fellowship.

2.—They give greater prominence to the less important and solemn of the two Christian Ordinances. Under the Gospel Dispensation there are certainly no more than two ceremonial observances—Baptism and the Lord's Supper. It is, I believe, universally acknowledged that the Lord's Supper is the more solemn of the two. But none—not even the Close Communion Baptists—think much of the *method of its observance*, provided the motive be good.

There are many points in which most—if not all Christians depart from the plan adopted by our Saviour and his disciples. They met in an *upper room*: we regard not *place* as a matter of importance. They used unfermented bread: we think the *kind* of bread is a matter of indifference. They used the unfermented juice of the grape: we generally use fermented wine; and that often made without any grapes at all. They surrounded the Lord's table at the close of the evening meal; we think the time of minor consideration. They reclined at the table: we either sit or kneel. It is not thought by modern Christians that attention should be paid to all the minutiae of the method in detail. "Never mind the method provided the purpose be right." Why are not all Christians equally liberal in their opinions respecting Baptism? Why be more particular as to the method of administering Baptism than the Lord's Supper? If the only thing of great importance in the latter be not the method, but the purpose, why does not this satisfy the mind of every man in reference to the former? Even supposing immersion to be the Apostolic *method* of Baptism—which I do not for a moment believe—may our brethren not adopt a different method, as all do in the celebration of the Lord's Supper, without running the risk of being

unchristianized or denied admission into a Christian Church ?

3.—Such positiveness in reference to any thing of so little importance has a ruinous moral influence on the mind. Those men who exclude from their community others, simply because they differ from them in opinion on minor matters, must have unlimited confidence in their own infallibility : yet have they little reason to be so, in this particular at least. No man of great intellectual powers, deep learning, and devout piety—the only man competent to form an opinion on the subject in question—will be too positive in his exposition of Baptism or any other *ism*. Such positiveness in reference to any thing on which good and great men differ in opinion, speaks but little of the humility of these men. Its natural and inevitable tendency is to engender and foster pride, self-confidence, arrogance, and conceit. Facts might be adduced to prove that this has been the case. A most eminent Baptist Minister, lately stated as his belief “that Church Meetings in that Denomination were a curse to Religion.” The members being so positive on one point, and so exclusive, are naturally intolerant in reference to their brethren who differ from them in other matters. Instead of spending an hour in delightful and profitable



Christian Fellowship—as is the case generally in Independent Churches—they lack the “charity which thinketh no evil and is the bond of perfectness,” and find materials for controversy and quarrel where all should be of one accord.

These narrow-minded and bigoted Baptists, however, are dying out fast, and ere many years have passed, the last of them will have been gathered to his fathers.

#### SECTION V.—BAPTISTS AND INDEPENDENTS.

Let us now see what liberty of thought and utterance there is among ourselves. Do we, as Independent\* churches, exhibit a diversity of plans and opinions—all cherished in love, and advocated in charity—as there are diversities in the stars of heaven, and in the flowers of earth ?

I greatly regret that there are some few—thank God only a few—yet there are some few individuals among us who sometimes assume the office of censors, for which they are of all men the least qualified, and style themselves guardians of orthodoxy and true faith. There are some, also, who echo the sentiments of these self-constituted popes — or would-be popes—condemn books they have never

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\* The Open Communion Baptists are included in the “Independent churches” mentioned in this section.

read, and principles they have never examined, because these oracles of theirs—poor, withered, little souls—have done so before without any greater reason.

This, however, forms no part of Independency. The system itself is pure and divine, notwithstanding. Dust may float in the sunbeam, but the ray of light is pure, beautiful, and life-giving, passing through the cloud of dust without being contaminated. The most deadly poison may be mingled with the stream, but the fountain as it bubbles from the rock is as beautiful and as precious as the streams of ancient paradise : and as the dust is not the sunray, and the poison is not the water, so the evils we lament are no parts of Independency, but sad deviations from it.

We, as Independents, can dictate to no man : and what right have I or you to dictate to our brother, or force on him our own sound or rotten opinions ?

You are a man, my friend, so is your brother. You are endowed with a glorious mind ; so is he. You have been in search of truth—you have examined the arcana of nature—you have studied the Word of God—you have prayed daily that He who is the truth might lead you to its discovery : so has your brother. You have, after patient enquiries, arrived at a series of conclusions in reference to God, Man, the Universe, Heaven, Hell, the Present

Life, and the Future State. These are your opinions ; this is your creed. Your brother has done the same ; and in very many points has come to different conclusions. Both cannot be right—perhaps neither. You hope you are right : he hopes he is. You would not say, *positively, he is wrong*. That would betray your own weakness—your want of humility—by showing that you thought your powers superior to his. You would be turning the rule—the golden rule of the Apostle—upside down : “ *Let each esteem other better than himself,*” into “ *Let each man esteem himself better than all others.*” Mentally you move along different radii, but every radius meets in the centre, though no one is the centre. The nearer the centre you get the brighter will be the path, the greater your mutual attraction ; and when you have arrived at the centre, which is God the truth, then, and only then, shall all your errors vanish.

This is our fundamental principle. Every man is responsible to God alone for his opinions. We have nothing to do with men’s opinions or men’s hearts. These belong to God ; and we have to do only with *men’s actions*. We, therefore, impose *no creeds*.\* We require no profession of faith in words,

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\* It has been lately reported that one County Association in England requires every Minister to subscribe to the Declaration

but in works—in *holy living*, and not in *formal saying*.

We neither seek nor wish to find uniformity. Every Church acts as an individual church, and is subject to no fetters or limitation as to its action or faith, but those it may agree to impose upon itself; and these it can alter or annul at its own pleasure: and every individual is as free as the air he breathes to select his own course, and adopt his own opinions.

Every man, however wrong, thinks he is right: and all are liable to be wrong, since all men are fallible. We, therefore, *condemn* not those who differ from us, however great that difference. We never dispute the sincerity of each other or contend for the mastery, if we are true to our principles, but believing that he is greatest who is servant of all, we contend for the faith once delivered to the

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of Faith printed in the Congregational Year Book, before he is acknowledged as a brother. This procedure is, however, such a gross violation of the principle of Independency as to appear to be incredible. There may be odd persons so ignorant of the nature of Independency, and so self-conceited as to be capable of doing such a thing; but to suppose a number of Ministers of such a caste to dwell in the same locality is, to me, impossible; not that I find any fault with the Declaration of Faith referred to, but the principle of SUBSCRIPTION TO ANY CREED is, in itself, inconsistent with the VERY IDEA OF INDEPENDENCY, not to speak of it in its highest and noblest form.

saints, and *hold the truth in love* : praying that we may be rightly guided, we hope by study, personal application, and heavenly aid, to see more clearly, and expect that the greater light of heaven will reveal to us the hidden portions of the great temple of truth which are now obscured.

The variety of opinions among us is a most interesting feature, when it is considered that these diversities of opinions are combined with a oneness of aim. They stimulate our intellects, strengthen our faith, and bind yet closer and closer our hearts together. As the motion of the sea is essential to its purification, preventing it from becoming a stagnant pool, a source of pestilence and death : so our diversities of thought, keep our churches full of health and life, and our hearts full of brotherly love and charity ; for, as the muscles of the body grow stronger by exercise, so christian love and charity, as well as all other graces are strengthened and developed by being in constant operation.

Among us—ministers and people—are found Calvinists and Arminians, and those who hold every shade of opinion between the two extremes. So in the working of the Church, some believe class meetings to be excellent helps to the development of religion, and hold them ; while others think that such meetings tend to the development of cant,

gossip, and hypocrisy, rather than "godly edifying," and have them not. Some believe in the importance and even necessity of regular ordinations, including the proposing of questions to the candidate, and have them ; while others have them not because they think that such things are only the relics of Popery, and savour too much of Priestcraft, and are calculated to mislead the people, many of whom suppose that no man can be a minister of Christ unless he has been duly ordained. The custom of proposing questions to the young minister—if it be not a mere matter of form—is certainly a departure from the fundamental principles of Independency. The custom means something or nothing. If it means nothing, why adhere to an empty form in imitation of Papists and Episcopalians ? If it means something, it means—or at least seems to mean—that he who asks the questions is the great censor of the district, and that unless he is fully satisfied with the young minister's confession, he cannot be recognised as a minister of Christ. Were such methods of testing the young man's orthodoxy or piety desirable, it is then certainly too late, as the ordination service is only a public recognition of a sacred union already consummated between Pastor and People. There can be no objection whatever to the young minister giving a voluntary

*statement*, in reference to his Conversion and Belief. This certainly is always one of the most interesting parts in an ordination service. I believe, however, that it is universally acknowledged that the proposing of questions is *only a matter of form*; a form, however, by many supposed useless, if not pernicious. It is the glory of Independency that it allows perfect freedom in this as well as in all other matters. Such ceremonies may be dispensed with or adopted just as the minister and the people of his charge think fit. They are responsible to no earthly tribunal, lay or clerical, for their conduct: they are responsible to God alone.

Some among us think the imposition of hands with prayer, at an ordination, binding as an Apostolic custom, and have it: while others regard the imposition of hands as one of the most glaring impositions of the nineteenth century—originally connected with the miraculous communication of spiritual influence which no man can now bestow—and have it not. Some believe that the holy kiss commended by Paul, and practiced during the apostolic age in the East, is binding as an apostolic custom, and they kiss all the members of their churches, young and old, rich and poor, pretty and deformed: others abstain from such practices as a mere matter of taste: while others regard such

customs as barbarous in themselves, and as sources of immoral conduct.\* Some believe immersion the proper form of Baptism, and they are immersed ; others regard sprinkling a better and more convenient method, and more in harmony with apostolic custom, and they or their children are baptised by sprinkling, according to their own option. Others regard the Baptism of water, like the Baptism of John, as a ceremony of the past, and believe that the Baptism of the Spirit is the only baptism we require, and they are admitted without the baptism of water at all. Some look upon Liturgies as stepping stones to form and departures from the primitive mode of spiritual worship, and use them not : while others see in our present method of conducting our religious services so much that is stereotyped and formal that the occasional use of a *good* Liturgy might prove refreshing and profitable to both minister and people, and they use them.

Though these diversities exist among us, and many others to which no reference has been made, it will be observed by those who are acquainted with the various Ecclesiastical Systems of Christ-

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\* The practice referred to above used to be very common half a century ago, especially in the metropolis : but happily there is scarcely a relic of it left ; though in one Church it is thought a matter of considerable importance, and occasionally practiced in two more.



endom, that our differences are, after all, as few as those of any other body of Christians; and that all our differences have reference to things universally acknowledged of minor importance. In great things we agree, and yet we subscribe to no Creed. We look to no book of human composition as authoritative. We bow to no earthly oracle. We acknowledge no system of interpretation as the standard of Truth. We receive the Word of God alone as an authority: to this alone we bow. We take no man's interpretation of it; but every one interprets it for himself as God may help him. We believe that God, who is the fountain of all truth, and who feeds the birds of the air, and clothes in unrivalled beauty the grass of the field, and takes cognizance of every sparrow that falls to the ground, is *a better guardian of the truth than all the Councils or Creeds of Christendom*. We leave this matter in His hands. God alone is our judge and censor. We believe that He who has guarded His Word during the dark ages which spread their sable garb over the minds and energies of Europe for many centuries; who has preserved to our day that Word in its purity, like the water which springs from the granite rock, or the rays of light which emanate from the sun, will see that nothing shall ever eclipse the glory of "the truth

as it is in Jesus” or annihilate its life-producing force. Others may trust to Councils, Conferences, Synods, Assemblies, Creeds or Subscriptions, rather than to the native force and inherent vitality of the truth of God ; they may ignore the differences which they condemn, though existing among them ; but we, Independents, if true to our principles, believe that that which is of God cannot come to nothing, and that “there are diversities of operation, but it is the same God who worketh, all in all.”

This diversity of thought and operation, like all diversities in God’s work is a blessing we highly prize. It stimulates enquiry, invigorates the intellect, purifies the taste, inspires the heart with the spirit of kindness and toleration, naturally tends to the development of good nature and amiability ; reminds us daily of our own fallibility ; and thus leads us, by daily prayer, in search of heavenly aid. We brand none as heretics, we treat none as strangers ; but, if we carry out our principles, in the spirit of meekness, so characteristic of our Master, we try to lead in the way that seems to us most clear, an erring brother or sister who may have wandered from what seems to us to be the path of Truth.

We of all men ought to be the most conscious of our weakness—daily rely for help on Him, without

whom we can do nothing, labour in different ways as God may teach us for one great object, fight side by side,—though dressed it may be in different uniforms,—in the same great battle and beneath the same colours, looking forward to the same glorious world, where the heart shall be completely purified, the intellect gloriously expanded, our dreary doubts removed, dark subjects appear clear in the light of God, and where we shall ever learn new lessons of God, of Man, and of the Universe, as we sit beneath the feet of Him who is “the way, the truth and the life.”

In conclusion, it may be proper to remove any misapprehension which may exist out of our denomination, in reference to the Congregational Union and County Associations. Independent Ministers and members have of course a right to meet together if they think fit, for social purposes, mutual aid, or for the advocacy of truth and the extension of that kingdom of their common Lord and Master, which “is not of this world.” For these purposes the County Associations and Congregational Union have been formed. But it must be remembered, that *the Congregational Union and the County Associations have no more legislative power or executive authority among our Ministers or Churches than the College of Cardinals or the*

*Pope of Rome.* They may advise or suggest, but nothing more. Every Minister, Church, and member is free from every trace of bondage. "All are brethren, and one is our Master even Christ." Many Ministers and Churches have no connexion with either the County Associations or the Congregational Union, yet these are as truly Independents as any others, and are universally acknowledged as such by all their brethren.

## CHAPTER IV.

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### THE WORD ECCLESIA.

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My only purpose in this chapter is to shew that the teaching of Scripture on this as well as on all other subjects, harmonizes with that of Nature and Reason.

Facts and experience prove that man is a gregarious animal. He can never be happy in a state of solitude or isolation. To render his happiness complete, his social as well as his religious instincts must be gratified. If he were banished to a distant island, where he could never see the face or hear the voice of a creature, his solitude would be a burden almost as heavy as death. The presence as well as the sympathy of others is an important element of our joy. Our pleasures are intensified if we enjoy them in company with others, and our sorrows are lessened, while our power of endurance is increased, if others are associated with us in distress. It is a fact, however strange and unaccountable, that it helps a man to suffer evil with cheer-

fulness and resignation, to know that he is not the only one who knows the meaning of sorrow, or feels the pangs of grief.

The patriot in his dark cell, to which only a single ray of light entered, seeing, for years, not the face of man, and hearing not the voice of any of his kind, looked upon the spider that wove its net upon the wall, as a companion not to be despised, and when at length the spider died, he wept for days, tears of grief, feeling more than ever his terrible state of isolation.

The society of our kind is a help to manly development. Man's religious nature must be developed in harmony with his social instincts,—and so it is. Meeting, conversing, and associating with kindred spirits, deepen our sense of gratitude, and enhance our feeling of joy. The Saviour of mankind was himself conscious of this, and in this was "He made like unto his brethren." Peter, James, and John were His special friends and constant companions. In the hour of overwhelming grief and sorrow, in the garden of Gethsemane, "the Lord of life and glory" showed his real oneness with ourselves, when He, in conscious need of sympathy, earnestly entreated His three friends to keep awake, and "watch with" Him while His "soul was exceedingly sorrowful, even unto death." In obedience to

this social instinct, after the Master's death, the disciples met together for mutual conference and comfort, and formed themselves into an Assembly or Church ; yet in that Assembly, they lost not their individual characteristics, priveleges, or responsibility.

If a man, in an assembly, loses his individuality, like the river in the sea, or the rain drops which fall upon the river, that assembly cannot be in harmony with the teaching of Nature, or the Intuitions of the Soul. In the assembly he is still an individual, and can never—without doing violence to his being—give up his native right and glorious birthright, the right to form his own opinions, and give utterance to his thoughts. He influences others, like the stars of heaven, and is influenced by others in return ; but alone he ever stands responsible to God, and distinct from all his associates.

Was this liberty granted to the Apostolic Churches, or did the Primitive Christians quietly and silently submit to the dictation of others ? In other words, were the Primitive Christians, mentally, the blind slaves of inspired or uninspired men, or did they claim and exercise their native right of private judgment ?

If mere authoritative dictation could be justified

under any circumstances, it surely might be justified in the case of the Churches planted by the Apostles and their immediate successors, for two reasons—

1.—Because the Apostles were themselves directed by special inspiration. It was then the age of miracles, and miraculous aid was frequently granted to the Apostles and others, in the delivery of their discourses to the people, and in the writing of their Epistles to the Churches. Their words and their Letters had, therefore, the sanction of the Spirit of God.

2.—Because the members of those early churches were, for the most part, men and women who had been converted from the grossest forms of idol worship; and had for years lived in the midst of the most vile and revolting barbarism. They were, therefore, very ignorant, and found it exceedingly difficult to emancipate themselves from their former moral bondage. Hence the Apostle found it necessary to command them, by Divine instruction, that they should not lie one to another;\* that they should not steal any more;† that every man should speak the truth to his neighbour,‡ and abstain from all filthy conversation.||

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\* Col. iii. 9. † Ephes. iv. 28. ‡ Ephes. iv. 25.

|| James i. 21; Col. iii. 8; Ephes. v. 4.



If church members were in the habit of stealing, uttering falsehood, using slang, and getting occasionally drunk, even at the Lord's table,\* we should justify a good man in dictating to such a church, much more so an Apostle, or one of his immediate successors. Yet so careful and cautious have the Apostles themselves been on this point, that they seldom if ever interfered authoritatively with the liberty even of those churches, but called upon the whole Church freely to express its own opinions and decide for itself.

It is a matter of deep regret that our translators should have rendered the Greek word *ἐκκλησία* (*Ecclesia*) by the word Church, a word whose etymology is at least doubtful. The English word *Church* is generally supposed to have been, etymologically, derived from *κυριακος*, which signifies "belonging to the Lord"; the expression being originally *κυριακος οίκος* or *κυριακον δωμα*, *the house of the Lord*: ultimately the word *κυριακος* or *κυριακον* was alone retained and transferred in an abbreviated form to the various other languages of Europe. Hence it became *Circ* in Saxon, *Kirche* in German, *Tzerkov* in Russian, *Kirk* in Scots, and *Church* in English. It would have prevented many

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\* 1 Cor. xi. 20, 21.

errors from growing rife among us, respecting the Church of Christ, had our translators rendered the word *Ecclesia* by the word *Assembly*, or retained the original in an unaltered or modified form as it has been in the Latin (*Ecclesia*), French (*Eglise*), Italian (*Chiesa*), Welsh (*Eglwys*), and other versions.

The Greek word *ἐκκλησία* means simply an *assembly*, and is derived from *εκ*, *out*, and *καλεῖν*, *to call*, and hence *to assemble*. The word is of frequent occurrence in classic Greek. Thucydides uses the word to designate the Athenian Assembly of Freemen, as “*καὶ οἱ Ἀθηναῖοι ἐκκλησίαν ποιήσαντες*—the Athenians having formed an *assembly*.” “*Μετὰ τούτο ἡμερᾶ πεμπτῇ ἐκκλησία αὐθις ἐγένετο*—on the fifth day after this an assembly was again formed.” “*Ἡ μὲν ἐκκλησία περὶ παρασκευῆς τῆς ἡμετέρας ἦδε ζυνελεγή*—this assembly, indeed, is called together on account of our preparation.”\* So also Aristophanes—

“*Ἐκκλησία δ' οὐχὶ διὰ τοῦτον γίνεται ;*

*Is not the assembly frequented for this ?*”†

So also Demosthenes, Xenophon, &c.

In the New Testament the word is used to signify :

1.—An *Assembly*, without any reference to the character of the men who compose it, or the pur-

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\* Lib. VI. 8, 9. † Aristoph. *Concionat.*

pose for which it is called, as the assembly convened in the theatre at Ephesus. "For the *assembly* (ἡ ἐκκλησία) was confused." "But if ye enquire any thing concerning other matters, it shall be determined in a lawful *assembly* (ἐκκλησία)." "And when he had done this he dismissed the *assembly* (τὴν ἐκκλησίαν)." †

2.—The component members, collectively, of the assembly of the Just—the universal Church of Christ—all pious men in heaven and on earth. "And gave him to be the head over all things to the *assembly* (ὑπὲρ πάντα τῆ ἐκκλησία)." §

3.—An *assembly* of Christians meeting in *one place* for the worship of God. "And at that time there was a great persecution against the Church—ἐπιτὴν ἐκκλησίαν—which was at Jerusalem." || "Greet the Church—ἐκκλησίαν—that is *in their house*."\*\*

The word *Ecclesia* or *Church*, in the singular number, is *never* used to signify more than *one assembly*. Different assemblies of Christians were *invariably* called *Churches*—ἐκκλησίαι. The Apostles would never have used the expression, "*The Church of England*," but *the Churches of England*. The absurdity of the high sounding, but empty, words, "*The Church of England*," strikes every

† Acts xix. 32, 39, 41. § Ephes. i. 22. || Acts iii. 1.

\*\* Rom. xvi. 5; see also 1 Cor. xvi. 19, Col. iv. 15, Philem. 2.

one the moment the word is properly translated. How ridiculous the expression, "*The Assembly of England!*" Paul speaks of the *Churches* (ἐκκλησῖαι) of Galatia,\* the *Churches* of Macedonia,† and the *Churches* of Asia.§

It may be interesting, however, to enquire whether the word *Ecclesia*, and rendered *Church*, ever does refer to the *place or building* in which Christians meet. Three passages have been quoted as proving that the word *Ecclesia* is in every way synonymous with the word *Church*; and that, therefore, it refers to the place of worship as well as the worshippers themselves. "And it came to pass that a whole year they assembled themselves *in the Church*—ἐν τῇ ἐκκλησίᾳ—and taught much people."‡ "As I teach every where, *in every Church*—ἐν πάσῃ ἐκκλησίᾳ."|| "Behave thyself in the house of God, which is the Church of the living God—ἐν οἴκῳ θεοῦ \* \* ἥτις ἔστιν ἐκκλησία θεοῦ ζῶντος."¶ The double meaning of the English word *Church* in modern times make these passages appear very ambiguous to the mere English reader. It is only necessary to bear in mind, however, that the meaning of the word *Ecclesia* is simply an as-

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\* 1 Cor. xvi. 1; Gal. i. 2, 22; 1 Thess. ii. 14.

† 2 Cor. viii. 1. § 1 Cor. xvi. 19.

‡ Acts xi. 26. || 1 Cor. iv. 17. ¶ 1 Tim. iii. 15.

sembly, in classic authors, and substituting, in the above places, we have it stated in the first quotation, that Barnabas and Paul “assembled themselves with the Assembly [of believers] and taught much people ;” in the second we have “As I teach every where in every Assembly ;” and in the third, “behave thyself in the house of God, which is the Assembly of the living God.”

The word ἐν τῇ ἐκκλησίᾳ is thus properly rendered in Acts xix. 39, *in the assembly*. The word *house* of God—ὄκος θεοῦ—means the *family* of God, a sense in which the word “house” is frequently used in Scripture, as in Acts xvi. 31—“Believe in the Lord Jesus Christ and thou shalt be saved and *thy house*—ὁ οἶκος σου.” So also the Hebrew—“Thou and thy father’s house—יְהוָה יְהוָה,”\* signifies *thy father’s family*: so that the passage in Timothy may be rendered thus ;—“Behave thyself in the *family* of God, which is the *assembly* of the living God.”

It may be proper in this place just to refer to the use of the word *Ecclesia* in the Septuagint. Here we find that it corresponds to the Hebrew קהלה, קהלה and קהל which signify an *assembly* or *congregation*; the first two being derived from the verb קהל, to gather, and are indifferently rendered in the

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\* 1 Kings xviii. 18.

Septuagint *Συναγωγή*, † *βουλή*, § and *ἐκκλησία* : ‡ and the last from *ἔψ*, implying to appoint, to meet for a purpose, to assemble ; the substantive *ἔψ* being generally rendered in the Authorised English Version by the word *congregation*, and in the Septuagint by *Συναγωγή*. || The Syriac, one of the earliest Versions of the New Testament, has the word *ܩܘܪܝܢܐ* for *Ecclesia* or Church. *ܩܘܪܝܢܐ* signifies simply an *assembly*, from *ܩܘܪܝܢܐ* to be accustomed, to be familiar with, to meet often, to meet, and is simply a less ancient form of the Hebrew *קהל* retaining amid all changes of time and dialect, the only meaning of *Ecclesia* or *Church*, in the Scriptural sense—an *assembly* or *congregation*.

It has been shown, I trust, satisfactorily that the word *Ecclesia* never signifies in Classic Greek, the Septuagint, or the New Testament, either a provincial institution like the Church of Rome, or the Church of England, or the place in which people meet, but the people themselves—the *congregation* or *assembly*—and in the New Testament generally, an *assembly* or *congregation* of *Christian people* or *Believers*.

The Christian Fathers use the word *Ecclesia* in

† Ex. xii. 6; and xvi. 3; Lev. iv. 13. § Psal. lxxxix. 7.

‡ Deut. ix. 10, and xviii. 16; 1 Sam. xvii. 47.

|| Lev. x. 17; Num. i. 16, and xiv. 27; Ps. xxii. 16, and cxi. 1

the same sense, as might be shown by numerous quotations, one however must suffice. Clement, of Alexandria, who implies that some even, in his day, misunderstood a word used in one sense only in the New Testament, gives this clear definition of *Ecclesia* or *Church* :—"For I call an *ECCLÉSIA* NOT THE PLACE, but the CONGREGATION of the elect—ου γὰρ νῦν τὸν τόπον, ἀλλὰ τὸ ἀθροισμα τῶν ἐκλεκτῶν ἐκκλησίαν καλῶ."\*


Let us now briefly enquire into the Rights and Privileges of the Apostolic Churches.

Our Saviour himself recognised *the Church—Ecclesia*—as the supreme court of appeal, and not the Conference, Synod, Presbytery, Bishop, or Privy Council. "If he neglect to hear them"—the friends—the officers of the Church—the Bishops—"tell it to the Church—εἰπὲ τῇ ἐκκλησίᾳ—| ܘܠܥܩܠܝܣܝܐ |—תַּלְּמֵיךְ אֵלֶיךָ רַבִּי—TELL IT TO THE CONGREGATION."||

After our Saviour's ascension to heaven, the eleven disciples, wishing to make up their original number in consequence of the sad apostacy and death of Judas, did not presume to make a selection of a twelfth, and appoint him as an apostle, on their own responsibility, *ex officio*. This lesson must have been taught them by either the Saviour him-

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\* Strom. vii. 514. || Mat. xviii. 17.

self during the days of His flesh, or by the Spirit He ascended to bestow. Hence we read that "In those days Peter stood up in the midst of the disciples and said, (the number of names together were *about a hundred and twenty.*)"§ This number does not include *all* the followers of Christ every where, even in Judea, for *five hundred* brethren are mentioned by Paul as witnesses of the Saviour's resurrection, in addition to the Apostles.† That the number, therefore, refers to those disciples only who were present at the meeting addressed by Peter appears still more evident when we consider that the word "names"—"number of names"—*ἄλλος ὀνομάτων*—is used for *disciples* simply to avoid the repetition of *μαθητῶν*. It is impossible at present, however, to determine with absolute certainty whether the "number of names"—*ὀνομάτων*—"of brethren"—*ἀδελφῶν*—or "of men"—*άνδρων*, be the genuine reading. The Codex Laudianus has *άνδρων* "of men;" so also the Syriac——and the Vulgate—*hominum*. Beza has *capitum*—"of heads"—individuals; and Martini, "*numero delle persone*"—the number of persons. The majority of critics and translators have, however, "the number of names," as, Griesbach, Alford, Luther, &c.,

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§ Acts i. 15.

† 1 Cor. xv. 6.



understanding "*names*" as a substitute for *disciples* or *brethren*—according to the reading adopted in the former part of the verse—to avoid disagreeable repetition. The use of the words rendered "together—*ἐν τῷ αὐτῷ*"—also shows the reference to be made to those who *were present in one place at the meeting*. Those who wish to show that Peter did not consult all the brethren, but simply the other ten disciples—the presbyters, the ministerial conference, the synod or convocation in embryo—understand the whole parenthetical passage to mean, that the number of converts to christianity, whose names were then recorded, was a hundred and twenty. This view, however, is contradicted by Paul's own statement that there were *five hundred* brethren, and cannot be held without the most glaring misconception of the words rendered "together"—*ἐν τῷ αὐτῷ*—"in the same place." The words are thus rendered in several places—as, "They were all with one accord *in one place—ἐν τῷ αὐτῷ*."\* "When ye come together therefore *into one place—ἐν τῷ αὐτῷ*."† It was thus understood by Beza, "*eodem loci—in the same place*"; by Luther, "*zu Hausen—in the house*;" by the translators of the

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\* Acts ii. 1.    † 1 Cor. xi. 20.

modern Greek, “ὁ ἀριθμὸς τῶν ἐκεῖ παρόντων—*the number of those there present* ;” so the Welsh, “*yn yr un man—in the same place* ;” and others. Hence it is evident that Peter addressed not the apostles only, but all the believers present—*the assembly*. “And they appointed two.”\* The word “*they*” refers not to the *eleven* but to the *whole company—the Church*. It must refer to the “men and brethren” mentioned in v. 16 “And they prayed,”§ that is, all the brethren prayed, one audibly, but all *inwardly*. “And *they*”—the hundred and twenty—“gave forth their lots.”|| Why did *the eleven* not fill up the vacancy in their number? Why did they consult *the whole assembly of believers*? The eleven had had the unspeakable advantage of the Saviour’s personal teaching for three years. They were more likely to know the qualifications necessary for the vacant office than the other members of the Church. It seems to me that the master had well instructed them upon this point. He had emphatically taught them that the Church—*the Ecclesia*—and not the Presbytery, Conference, Council, Bishop, Pope, or King—was the *only* legislative body, under Christ, in matters ecclesiastical. If this was their view of

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\* Acts i. 23.

§ Acts i. 24.

|| Acts i. 26.

the Rights and Privileges of the Church—the *Assembly*—their conduct is easily explained; but if their views of these matters harmonized with those of Papists, Episcopalians, Methodists, or Presbyterians, their conduct seems to me altogether *inexplicable*.

We find another illustration of the principle expounded in these pages in Acts vi. Persons were required to distribute the charities of the Church. Who knew the members so well as the apostles? They came in contact with them frequently, and were assisted as none are in our day by *special inspiration*. But do they take upon themselves to make a selection of officers for the duties mentioned? No! No! The apostles call a meeting of *all the Church*. “Then the twelve”—men specially endowed and trained by the Great Teacher—“called the multitude of the disciples”—or believers—“and said \* \* look YE out among you seven men of honest report, &c.”\* “And the saying *pleased the whole multitude*; and *they* chose Stephen, &c., \* \* whom *they* set before the apostles.” Strange conduct! What can be the meaning of all this? It teaches that true men derive not their influence in the Church of Christ from the position they conven-

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\* Acts vi. 2—6.

tionally occupy, but simply from their own intrinsic moral worth. The true minister never interferes with the right of private judgment in the church, nor wishes to turn the world to his opinions by force, dogmatism, or dictation. He is not a *priest* among the people, but a MAN AMONG MEN—A BROTHER AMONG BRETHREN. Inspired men of old—the archetypes of all true ministers in modern times—had no wish to destroy the liberties of their people. The people—“*the whole multitude of the disciples*”—and not the Crown, Bishop, Conference, Presbtery, or Minister—selected their own officers. The example of Apostolic men is thus seen to harmonize with the teaching of Nature and Reason, and the Intuitions of the human Soul, which in the universal consciousness of humanity ever give utterance to the glorious maxim *that every man must be free to say and do what he believes is best in matters of religion.*

In Acts xv. we have, also, an illustration of the same principle. Some Jews had been telling the Gentile converts that they ought to submit to the ordinances of Moses, especially Circumcision. It was suggested that the opinion of the apostles and elders at Jerusalem should be consulted. These apostles, be it observed, were inspired men. Some of the elders were, and all may have been equally,

directed by inspiration. These men, therefore, would have overstepped no rule of propriety had they given their opinion at once, without consulting any member of the Church. Yet how careful were they not to infringe upon the rights of their brethren! How determined were they not to destroy, or even to lessen, any member's liberty to think for himself, and to give utterance to his own conviction, which is the divine right of every man! Hence we read "And the Apostles and Elders came together to consider of this matter."\* Only the apostles and elders are here mentioned, though it is evident from verses 12 and 22 that the meeting was a meeting of the Church, or *Ecclesia*: for "It pleased the apostles and elders *with the whole Church*—*συν ἅπῃ τῇ ἐκκλησίᾳ.*"

On the supposition that the meeting in the 6th verse, and the multitude—*πάν τὸ πλῆθος*—in the 12th verse, refer to a meeting of the *officers* of the church alone—a most gratuitous supposition—yet it must be granted that the statement in the 22nd verse, in which the "whole church" is mentioned, *in addition* to the apostles and elders, shows that the decision of the officers was submitted to the Church—the assembly or congregation—for confirmation: so that the supreme authority was vested

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\* Acts xv. 6.

in the Church—the members as a body—the *Ecclesia*; and not in any conference of ministers alone, or a mixed assembly of ministers and laymen, much less in one individual Bishop or Pope, King or Queen.

Finally, let us enquire into the method of procedure adopted in the Apostolic Churches. On this we have but little information, yet probably sufficient for our purpose. From what has been said it is evident that it was customary during the Apostolic age for the Church, or Assembly of Believers, to choose its own officers; but how was it done? The plan adopted previous to the descent of the Spirit, on the day of Pentecost, seems to have been the *Ballot*. In Acts i. 26 it is stated, "They gave forth their lots"—*ἔδωκαν κλήρους αὐτοῖς*. We must be careful to distinguish between lot—*κληρος*, and lots—*κληροι*. Lot—*κληρος*—in the singular, refers to the decision of a man or a company of men, and sometimes, in Athens, to the means by which the diviner arrived at his conjecture. To cast lots—*κλήρους*—(plural), was called by the Athenians *κληρομαντεία*—white or black beans—*κύαμοι*—or pebbles—*ψήφοι*—were cast into vessels—*κάδους*. These were examined by the *Proëdri*, who announced the result to the assembly, and the proposition was adopted or rejected according to the

majority of whites or blacks. This was, no doubt, the plan adopted in the election of Matthias to the office of an apostle.

After Pentecost, the use of the Ballot in the Church was superseded by *the show of hands*, a method which is generally adopted at present in all Congregational or Independent Churches. This method of expressing an opinion, and of electing officers, is mentioned in Acts xiv. 23, where it is stated, "And when they had *ordained* them elders in every church." The word here rendered "ordained" is *χειροτονησαντες* from *χειρ*, a *hand*, and *εκτεινω*, to *stretch forth*: so that the correct rendering of *χειροτονειν* is *to stretch forth the hand*; and the verse therefore should be translated "Having appointed for them, in every church, elders (or ministers) *elected by show of hands*." So also Beza, "*per suffragia creâssent*;" and Erasmus, "*cum suffragiis creâssent*;" *by vote or by the votes and suffrages of the people*. Paul also speaks of a brother who was appointed—"χειροτονηθεις ὑπὸ τῶν ἐκκλησιῶν—*by show of hands*, by the churches."\* So also Ignatius, "It is proper for you as a church of God to elect, by show of hands, your own bishop or minister—*πρεπον εστιν ὑμιν ὡς ἐκκλησία θεου χειροτονησαι επισκοπον.*"†

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\* 2 Cor. viii. 19.

† Epistle to Philadelphians.

Thus it appears that no man loses his liberty, identity, or individuality, in the Church of Christ. Christian men agree in great things ; for the propagation of these, and the glory of their common Lord and Master, they labour together : but in becoming members of the christian commonwealth they give not up their individual liberty. In the Church they are as free as the air they breath, and have full liberty given them—which is their native birthright—in the spirit of humility and forbearance so highly commended by the Saviour himself, *to form, to hold, and to advocate their own opinions*. Every man thinks for himself. He receives from others no system of interpretation, and subscribes to no humanly constructed creed, but interprets the word of God for himself, and by personal investigation makes, as he may be enabled by heavenly aid, his own creed, adding to it new articles of belief, or rejecting from it those that are older, as he finds the former true, and the latter false, but looking ever onward to the day when he shall sit at the feet of Jesus—be instructed more fully in the truth by the Great Teacher, when the knowledge which is partial shall be complete, and “ He shall know even as he is known.”



## CHAPTER V.

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### PRACTICAL SUGGESTIONS FOR THE AMALGAMATION OF BAPTISTS AND INDEPENDENTS.

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“That they may be one \* \* \* that the world may believe  
that thou hast sent me.”—JOHN xvii. 21.

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THOSE who have examined the view given of Baptists and Independents, in chapter iii., sections 4 and 5, will, I am persuaded, fully sympathise with the wish here expressed, viz: *That a thorough union of all Baptist and Independent Churches should be effected.* I believe this wish is daily becoming stronger and more earnest in both denominations. The young ministers, with very few exceptions—these exceptions embracing only the most ignorant and self-conceited—are very favourably disposed towards this amalgamation. It is, in fact, what most of them ardently desire, earnestly pray for, and even hope to see. The majority of

the older ministers are also quite in favour of amalgamation, though some fail to see its practicability.

The thorough union of really Independent Churches, as well as the union of all Christians, and the conversion of the world, must be the work of time. The obstacles in our way are very numerous, but not insurmountable. Some old members of both denominations must get to heaven—for which, I doubt not, they are prepared—before the propriety of so close an alliance between those who “dip only adults” and those who “sprinkle infants” can be universally seen.

The benefits likely to result from an amalgamation of these two influential sections of the Church of Christ are very numerous, among which may be mentioned—

1.—*That the character of the Christian Religion would be exalted in the estimation of the Public.* Men generally derive their notions of religion from religious men and religious societies, rather than from Christ. To divide a few people, as is often the case, into two congregations, on a subject of such secondary importance as the baptism of water—a religious ceremony—has a tendency to prejudice the minds of thoughtful men against religion altogether, and make them look upon it as a source of discord rather than as a religion of love.

2.—*That the expenditure of our Colleges and Public Institutions for educational and evangelization purposes would be vastly lessened, while their efficiency would be greatly increased.*

3.—*That the moral and political influence of the one united denomination would be far greater in the country than it is at present, or can be, as long as they are divided.*

The Church of England derives much of its moral and political power from the fact that those who attend upon its religious services out-number those who belong to any *one* denomination of Dissenters. When Dissenters are divided into so many sections, it is found difficult to secure co-operation. Their influence is divided between the *general good* and the *denominational interest*. Churchmen, however they may differ otherwise, are *denominationally* one, while Dissenters are numerous. I am persuaded that, until a more thorough union exists among Dissenters, Church influence will preponderate, though we have truth on our side. *United error* has ever proved more powerful than *divided truth*. Where Churchmen and Dissenters are equal in law, as in the British and Foreign Bible Society, Dissent is represented by *units*, and the Church by *hundreds*. It is a standing custom of the Committee of the Bible Society

to invite every man made a Bishop, whatever may have been his antecedents, to become a Vice-President of that society. At the commencement of its Annual Report is found a list of thirty-three representatives of the Church of England. They are there as *ecclesiastics*, and are asked to honour the Society with their patronage simply because of their ecclesiastical position ; for many of them, as the records of the society show, are neither donors nor subscribers to its funds. I have no objection to see Bishops among the Vice-presidents of the Society. I am glad to find that they give their influence to such a noble cause. But I do regard it as an eternal disgrace to the managing committee that no Section of the Church of Christ is represented among the Vice-presidents but the Church of England. In vain do I look for the names of the world-wide renowned representatives of the various Nonconformist Churches, who are now gone to their rest, such as, Robert Hall, Dr. Newton, Dr. Wardlaw, John Angell James, John Burnet, and a host of others. There are men still in the Nonconformist Churches on whom the mantle of the noble dead has fallen ; but in vain we look for these, any more than their predecessors, in the list. We find no reference made even to the President of the Wesleyan Conference. No society in the world

can have a sublimer object in view than that which the Bible Society aims at. No society can be less sectarian in principle ; and yet, in practice, the Church of England is *represented* by nearly all its Bishops, while the very existence of all denominations of Dissenters is ignored. Such iniquitous partiality to one sect would never have been tolerated if any *one* denomination of Dissenters had been equal to the Establishment in the number of its members. Other examples might be mentioned, but the above will be sufficient.

The advantages I have enumerated—or any one of them—seem to me to render it very desirable that a more thorough union should exist among Dissenters, and especially between the Baptists and Independents, the difference between whom is not greater than that every day existing between almost any two members in the same church.

Theoretically such an amalgamation as that here proposed looks very pleasing ; but the question is, Is it *practically possible* ? No doubt, like all other great reformations, it is the work of time. It cannot be effected at once ; yet surely something can be done. The making of bricks is not the building of a city ; the sowing of the seed is not the gathering of the produce ; the first ray of twilight is not the meridian sunshine : yet must the

materials be gathered together before the city is built ; sowing is essentially the antecedent of reaping ; and the brilliant light of noon-day never bursts upon the world without being ushered in by the morning twilight. The amalgamation wished for may not be fully and finally consolidated in our day ; but we can prepare the way for our successors, and by digging the foundation help to raise the superstructure.

I have no idea of forcing any plan, however good, even if it were possible, on my fellow men, or to bring matters to a crisis before the churches are fully prepared for the change. I have no wish to effect any kind of reformation by any other force than that of truth and love. Our great work, at present, must be to enlighten public opinion on the subject, and show the christian men of this age that an amalgamation is desirable, possible, and probable. For this purpose I would humbly suggest to my brethren the adoption of the following means.

1.—Let all good men belonging to both denominations, who wish to see this union effected, make arrangements in all the towns of England, Scotland, and Wales, for public meetings, and for lectures to be given, by earnest men, on such subjects as the following :—

*The Ecclesiastical identity of Baptists and Independents ;*

*The secondary importance of Baptism, as to its mode or subjects ;*

*The Political influence of Denominational Unity ;*

*The Union of Christians in relation to the conversion of the world ;*

*Historical connexion of Baptists and Independents in the great struggle for Truth and Freedom ;*

And others. Such an agitation would be the means of bringing into closer union brethren who have been too long strangers to each other, as well as of enlightening the public mind.

2.—Let the most determined effort be made to persuade County Associations and individual Churches to discontinue their support, by pecuniary aid or voluntary labour, to two or more religious interests, where the population of the district is not too great for one. This has been, and still is, the curse of our rural districts. Amid a population of from two hundreds to two thousands, may often be found, in addition to the Parish Church, a Wesleyan, Baptist, and Independent place of worship. It is impossible that all these churches should ever become self-supporting. Yet we often find in such places a Baptist and an Independent minister,

wasting their time, proselyting, and indirectly undermining each other's influence for good, while other fields of labour, quite destitute of the Gospel, are left uncultivated. These ministers frequently receive from £20 to £40, year after year, from the County Associations to which they respectively belong, without the slightest prospect of ever becoming less dependent on foreign aid. Public money thus misapplied becomes a curse rather than a blessing. Let this aid be withdrawn. Let one of the ministers be sent to labour where the people perish through lack of knowledge—and such places abound—and let the two churches be united under the care of one pastor, and see the result. Sectarian envy dies; the undue prominence given to things of minor importance, such as religious ceremonies, ceases; a spirit of charity, which “beareth all things,” is engendered; the unconverted see that the object of Christians is to save souls, and the Church ere long becomes self-supporting. Christian liberality would be thus encouraged by the right application of money to the preaching of Christ and Him crucified, to those “who dwell in darkness and in the shadow of death,” instead of to the perpetuation of bigotry, strife, and bad feeling, as is well known to be the case often at present in our villages.



3.—Let Independent and Baptist Ministers living in the same locality, cultivate mutual friendship, and occasionally exchange pulpits on the Lord's day. This will tend to show our people the real identity of the two denominations, and destroy in our midst, the last vestige of religious bigotry and intolerance.

4.—Let each Church admit, not only to the Lord's table, but to the rights and privileges of full membership, all persons who give satisfactory evidence of genuine piety, whether they have been baptized by sprinkling, or by immersion. This is now done in the majority of Independent churches, and in many Baptist churches, but there is no reason why it should not be universal.

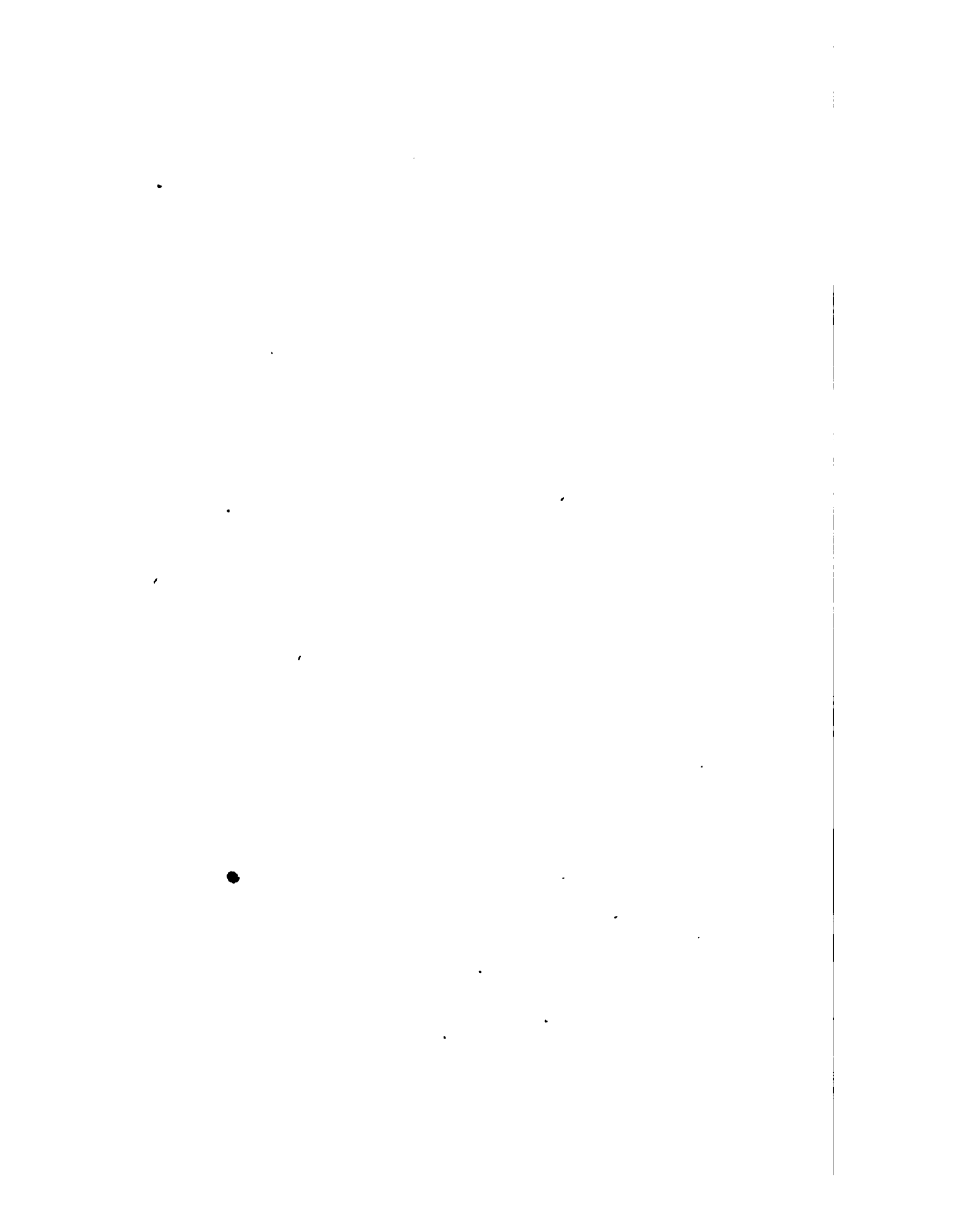
5.—Let Independent and Baptist churches in the same town, or in two or more neighbouring towns or villages, unite to support an Evangelist, Scripture Reader, or Town Missionary. Small unions of this kind will be found generally more efficient for evangelistic purposes, than those embracing a whole county or more. Christians generally will be better informed as to the moral destitution of their immediate neighbourhood, and will feel more deeply, their responsibility in reference to them, and thus do more for them than for those who are distant.

The existence of smaller unions of this kind, and their happy effect and successful working, would naturally lead to unions of a more general character, and hasten the time, my heart is panting for, when there shall be no denominational distinction between Baptists and Independents at least.

It is not my purpose to lengthen the discussion of this subject. I have mentioned those things only, which can be attended to *at once*. Our first object is to enlighten the public mind, and attention to these particulars will secure this object, and create a most thoroughly brotherly feeling between the members of both denominations. This being done, the work is virtually accomplished. It will be necessary then, simply to open our Colleges to all young men, possessing satisfactory intellectual and moral qualifications, without any reference to the subject of Baptism. Several of the Colleges may be amalgamated, when they are situated in the same town, or in the same neighbourhood. Better tuition would be provided, by increasing the number of Professors, and introducing into the course of study, a variety of subjects, which would prove most useful to the students, and which are sadly neglected in our day. I refer especially to the various departments of Natural and Physical Science. County Associations, and the various

societies for home and foreign evangelization purposes, might be then united with advantage. Thus we should become a mightier moral power in our own country, and generally in the world, and prove a realization, in some humble measure, of our Saviour's memorable prayer, "THAT THEY ALL MAY BE ONE, THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME."

## **APPENDICES.**



## APPENDIX I.

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### NOTE A.—MULTIPLE STARS.

“One star \* \* is resolved into two or more.”—Page 1.

Many of those stars which appear single to the unaided eye are found, upon careful examination, to consist of two or more. About six thousand at least of these compound stars exist in the heavens. Struve, the celebrated Russian astronomer, has paid particular attention to this subject, and has formed a catalogue of 2,787 double stars from the North Pole to the 15° South Declination.

These stars present many points of special interest to those who have in their possession a good telescope. A reflecting telescope, whose speculum is formed of perfectly white metal, is the best instrument for examining the variety of beautiful colours found in many of these stars.

It has been observed that among the double or simply binary stars—i.e. systems of two stars specially related to one another—375 pairs have stars of equal brilliancy and of the same colour; 101 of equal magnitude but of different colours. The

prevailing colour in 295 systems is white ; in 118 a shade of yellow or red ; in 63 faintly blue. The larger star was found by Struve to be green in 16 systems.

These stars also revolve generally around their common centre of gravity. In many cases the less seems to revolve around the greater. This, however, is only an appearance : for in those distant systems, as in the one to which our earth belongs, the centre of revolution is the common centre of gravity ; and as in the solar system this centre of gravity is *in* the sun—though not in its centre—varying in position according to the relative positions of the planets, so the centre of revolution in these binary systems may be *within* the body of the greater star, but not in its *centre*. Of these the following may be mentioned, being very remarkable.

$\gamma$  *Virginis*, is a bright star of the third magnitude, composed of two stars of equal brilliancy, though one of them is variable (*Struve*). The distance between them in 1780 was  $5'' 66$  (*Herschel*) ; in 1836 they were separated by  $0'' 22$  only (*Struve*). From that time the distance has been gradually increasing. The angular motion in 1783 was about  $0^\circ 30'$  per annum ; in 1830 it was  $5^\circ$  ; in 1834,  $20^\circ$  ; in 1835,  $40^\circ$  ; and in 1836,  $70^\circ$  ; moving thus more rapidly as the distance diminished

according to a universal law of nature, the motion in this case being in an Ellipse whose semiaxis measures  $3'' 58$ , eccentricity  $0.87952$ , and time of revolution about 182 years.

$\theta$  *Orionis*—in the unrivalled constellation of Orion—is a most interesting object of study. It is formed of four brilliant stars of the 4th, 6th, 7th, and 8th magnitude, and two smaller stars

invisible except by a very superior instrument. The longest diagonal of the Trapezium, formed by this group, is  $21'' 4$ , and one star is variable (*Malkin*), sometimes appearing as brilliant as any of the others, then gradually diminishing in splendour, till at last it becomes quite invisible even in a very powerful telescope, and seems as if it had been buried in the dark abyss. It is not, however, destined to remain long in obscurity. Again it re-appears, and soon shines as brightly as ever.

$\gamma$  *Andromedæ* is composed of three coloured stars. Two of them are green and nearly coalesce, as represented in *fig. 2*.

FIG. 1.

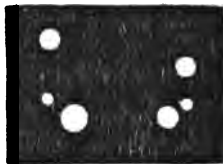
 $\theta$  Orionis.

FIG. 2.

 $\gamma$  Andromedæ.



## NOTE B.—THE INFLUENCE OF GRAVITATION.

It is "diminished as the square of the distance, but in no case annihilated."—Page 2.

A stone, unsupported, falls to the ground in a straight line. Every motion is caused by some *force*. The force acting on the stone is called the force of Gravitation, or simply Gravitation or Gravity.

Supposing  $g$  to represent the force of Gravitation acting on any object at the earth's surface, at a distance  $R$  from the centre of the earth, and  $f$  to represent the force acting on any object, whose *mass* is equal to that of the former, at a distance  $r$  from the earth's centre,  $r$  being greater than  $R$ . It is found by experiment that the force  $f$  diminishes as the square of the distance. The force acting on the body in question has the same relation to the force of Gravity acting on an equal mass at the surface of the earth, as the reciprocal of the square of the distance of the former has to that of the latter ; or,

$$f : g :: \frac{1}{r^2} : \frac{1}{R^2},$$

or,

$$f = \frac{gR^2}{r^2},$$

And, as the force of gravity at the earth's surface  $g$  and the earth's radius  $R$  are *constant* quantities, then

$$f \text{ varies as } \frac{1}{r^2}$$

This law extends to the moon, planets, and the most distant star in the universe, just as truly as to the stone that falls to the earth.

Why then does not the moon or the stars, &c., fall to the earth as the stone or meteor? A stationary object, when all support is withdrawn, falls to the earth in a straight line, because it is acted upon by the force of gravity, and by that alone. If an object be projected in an oblique direction it will describe a Parabola, because it is acted upon by two different forces—the force of projection and that of gravitation. A drop of water or a grain of sand placed on a wheel in motion flies off in the direction of the Tangent. The moon, moving round the earth, has a similar tendency to fly away. This tendency is called Centrifugal force. It is also influenced by the force of gravity. While the former would carry the moon from A to T, the latter acting alone would bring it towards the earth E to C,

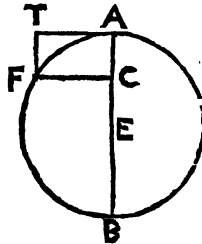


FIG. 3.

both acting in combination cause it to arrive at  $F$ , a point in the curve which forms the moon's orbit. These different forces are so adjusted in the moon, planets, and all the orbs of heaven, including comets, that each describes an ellipse around its appropriate centre.

The influences which one body thus exerts upon another can never be annihilated, however small the object affected, and however great its distance from the disturbing orb or atom : for since in the equation

$$f = \frac{gR^2}{r^2},$$

$gR^2$  is never zero or  $= 0$  as long as the object acted upon is not  $= 0$ , and  $r$  is never infinite though unlimitedly great,  $f$ , or the force, must ever be a real appreciable quantity.

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NOTE C.—NERVE-FORCE AND ELECTRICITY.

“Nerve-force and electricity are closely allied to each other.”—

Page 3.

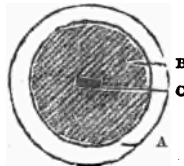
Animal motion is effected by means of muscles, and these muscles are moved by means of nerves. There

are in the human body five hundred and fifty muscles, and nerves are required to act upon all these, besides all those which regulate the deposition of flesh and bone, and those which convey sensations to the brain, spinal cord, and sympathetic ganglia. Nerves are composed of minute fibres or tubules full of nerve fluid. They are arranged in bundles, surrounded by sheaths, and may be easily cut into thin sections for microscopic examinations by previous soaking in spirits of wine.

The *nerve-fibre* consists of an envelope, called, by *Valentine*, "the limiting membrane," invisible without the employment of re-agents. Within this homogeneous and transparent envelope is found the nerve-fluid, named "nerve-medulla" by *Kölliker*, "medullary sheath" by *Rosenthal*, and "white substance" by *Schwann*. In the centre of the nerve-fluid, or medullary

sheath, may be seen, by means of re-agents, a "central fibre" (*Kölliker*), "primitive band" (*Remak*), or "cylinder axis" (*Purkinje*). This central fibre is elastic and slightly flattened, as seen in *fig. 4*, which represents a transverse section of a nerve-fibre, reminding us in form of the submarine

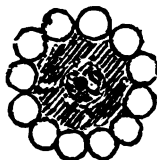
FIG. 4.



- A. The Nerve Sheath.
- B. Medullary Sheath.
- C. Central Fibre.

telegraph cable, represented in *fig. 5*, the sheath in the latter being formed of wires, and the central copper wire being circular instead of flattened as in the nerve. Yet it may be observed that a flattened band of copper is a *better* conductor of electricity than a circular wire, so that the nerve is a perfect model, on the supposition that sensation and volition are transmitted by means of electric force.

FIG. 5.



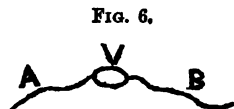
Transverse section of the submarine telegraph wire between Holyhead, in Anglesea, and Howth, in Ireland.

Each nerve-fibre diminishes in diameter as it approaches the brain or ganglionic centre, as the case may be, being reduced in some cases to the fourteenth-thousandth part of an inch.

Volition and sensation are never transmitted through the same nerve, every nerve having a distinct work to do. All nerves originate in the grey matter of the brain or ganglia. This grey matter, called *vesicular neurine*, is an aggregation of cells collected into masses, in different parts of the body, as the spinal cord, encephalon or brain, and the smaller collections which are known as ganglia. The grey matter is external in the brain, and is composed of spherical or ellipsoidal cells or globules of a gelatinous or jelly-like consistency, varying in

size from one-thousandth to ten-thousandth part of an inch or less in diameter.

To one end of the cell V is fastened the central fibre A of a nerve of sensation, and to the other end a central fibre of a nerve of motion or vol-



v. Brain Cell.  
A. Central Fibre (sensation).  
B. Central Fibre (motion).]

tion B. The sensation enters the globule, or brain cell, and the motion is sent forth, in some cases, without the aid or superintendency of the mind, as in those nerves which belong to the sympathetic ganglia, spinal cord, medulla oblongata, &c. Sensation, however, does not become motion in reference to those nerves which are connected with the cerebrum, apart from the *consciousness and direction* of the mind.

But it may be asked, how is sensation transmitted to the brain-cells, and motion from the brain-cells to the muscles? Galvani's assistant touched with his knife the naked nerve of a dead frog accidentally while his other hand was in contact with an electric machine. The muscles of the frog were instantly contracted, and the limbs moved as if the animal had been alive. It is found that if a current of electricity be passed through the nerves of an animal soon after death, or before the limbs become

rigid, the muscles are *invariably contracted as if acted upon by volition* from the brain-cell. It is, therefore, evident that the nerve-force<sup>d</sup> which proceeds from the brain-cell to the muscles is either *electricity* or something very *closely allied* to it. The brain-cell may be regarded as a microscopic galvanic battery, and the work allotted to the mind is to superintend and direct the current by acting like, what is technically called, a *distributor*, completing or suspending the circuit.

The origination of an electric current in the brain, or the transmission of a current through it, and its conduction by the nerve-fibre or fluid disturbs the electric equilibrium within and without, and, as the smallest spark of fire struck from the rock causes an ascending current in the atmosphere and a rush of cold air to supply its place—though these currents be imperceptibly small—affects the whole atmosphere from pole to pole, and from its contact with the surface of the earth, to the remotest circumference of its most attenuated form, so the electric current resulting from a single operation of the mind, contraction of a muscle, or emotion of the heart, affects the whole Universe by means of electric perturbation.

## NOTE D.—THE BOTTLED SUNBEAM.

“As the sunbeam bottled up, &c.”—Page 3.

If a piece of cardboard be thoroughly impregnated with tartaric acid and placed in a *tube* or *bottle*, and exposed to the direct rays of the sun for six hours in June or July, and then corked and luted, it may be kept for years thus filled with light which shall retain its actinic or chemical properties. If the bottle or tube be uncorked in a perfectly dark room, or a room into which only pure yellow or orange light enters, a few drops of water injected, and the mouth of the bottle or tube turned down upon a sheet of sensitized paper, the paper will be darkened, and if a negative be placed between the mouth of the bottle and the sensitized paper, an accurate impression will be taken. Any of the usual compounds of Silver or Uranium will answer the purpose in rendering the paper sensitive, though a Nitrate of Silver solution with a few drops of Ammonia added, and then boiled so as to render the solution neutral to test paper, has been found the best.



## NOTE E.—THE ELLIPSE AND ELLIPSOID.

"The Ellipse is a geometrical figure, which includes the natural motion and primitive form of all physical objects."—Page 4.

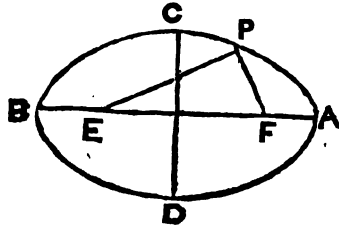
If a cone be cut by a plane passing through two opposite points, but not parallel to the base, the section will represent an Ellipse.

The points E and F are the *foci*. The line B A the major, and C D the minor axis.

P any point in the curve, and is such that we always have  $E P + P F = B A$ .

The Ellipse may be accurately described by taking a piece of thread equal to B A, fasten its ends at E and F, B E being equal to F A. Place a pencil in the loop of the string and bring it to B, and allow the string to move freely upon the pencil, the tension being always equal, move the pencil round and the curve will be traced. When P (the pencil) arrives at C, the middle point in the arc B C A, it is evident that E C will be equal to F C. So also  $E D = F D$ . A line joining these points at right angles to B A is the minor axis, and their

FIG. 7.



intersection is called the centre. The distance from this centre to E and F is called the eccentricity.

Since  $E C = C F = \frac{1}{2} B A$ , it follows, that if  $C D = B A$ , the eccentricity = 0, or E and F coincide, and if the Foci coincide, then the major and minor axes are equal. In this case the curve is a circle. The less the eccentricity, the nearer is the approach of the Ellipse to a circle, and *vice versa*. The circle is thus seen to be only a particular case of the Ellipse.

The further the focus F be removed from E the less will be the angle P F E, and when F is infinitely distant from E the angle P F E will be = 0; and therefore P F will either coincide with E F, or be parallel to it; which is the case only in the Parabola, so that the Parabola is also a particular case of the Ellipse.

The Algebraist will probably prefer the following demonstration. The equation

$$y^2 = \frac{b^2}{a^2} (a^2 - x^2) \dots\dots\dots \text{I}$$

represents an Ellipse, the axes of co-ordinates being rectangular, and the centre being the Origin;  $a$  representing the major and  $b$  the minor axis. If the major and minor axes are equal, or  $a = b$ , Equation I becomes

$$y^2 = a^2 - x^2$$

or,

$$y^2 + x^2 = a^2$$

which represents a circle whose radius =  $a$ .

Let B (fig. 7,) be the origin of co-ordinates, then the equation to the Ellipse becomes

$$\begin{aligned} y^2 &= \frac{b^2}{a^2} (2ax - x^2) \\ &= \frac{2ab^2}{a^2} x - \frac{b^2}{a^2} x^2 \\ &= \frac{2b^2}{a} x - \frac{b^2}{a^2} x^2 \dots\dots \text{II} \end{aligned}$$

If the focus F be removed to an infinite distance from the centre, or the eccentricity becomes infinite,  $a$  (the major axis) becomes infinitely great ; consequently

$\frac{b^2}{a^2} x^2$  becomes *indefinitely small* as

compared with  $\frac{2b^2}{a} x$ , and may be therefore neglected.

Hence equation II becomes

$$y^2 = \frac{2b^2}{a} x$$

which is the equation to the Parabola, since  $\frac{2b^2}{a}$

is a constant quantity and represent  $4 \times B E$ .

If the Ellipse be made to revolve upon either of its axes we have described an Ellipsoid, often,

though *erroneously*, called a Spheroid. The earth is an Ellipsoid in which the Ellipse is made to turn upon its *minor* axis. An egg or cocoa nut is a familiar illustration of an Ellipsoid described by the revolution of an Ellipse around its *major* axis.

Every organized being originates in an ellipsoidal cell. The seed of the plant is composed of a large number of starch and oil cells, in the midst of which is buried one cell or more endowed with *vitality*, a property which does not belong to the rest. This vital cell may remain dormant for ages, as may the ova of insects, Entozoa, and of most of the different forms of the lowest animals. Grains of wheat were found buried with the mummies of Egypt, and amid the ruins of Herculaneum, which grew when placed in contact with suitable influences. The original vital cell or ellipsoid—whether animal or vegetable—under the influences of appropriate agencies, becomes enlarged, the nucleus becomes double, the cell elongated, and is ultimately divided into two complete cells of the same form and nature as the original parent cell. These multiply again by fission in a similar manner, the number increasing, in geometrical progression, until the embryonic form of the plant, or the animal, is formed of cells alone. The *whole* of a young plant of every class is composed of such cells simply until the

formation of true leaves, on the formation of which the original cells begin to change into various other, besides cellular tissue. Thus, also, we find in the animal as well as in the vegetable kingdom, that the original or parent cell is multiplied and distributed in the place ultimately to be occupied by the embryo in the ovum assuming even its form. Yet these cells are not different from the parent cell, either in form or composition in the original arrangement, though they are afterwards developed, some into bone, others into nerves, muscles, feet, hands, or wings or fins, heart, lungs, or gills, head and brain. These changes may be easily traced in the development of the chicken in the egg.

FIG. 8.

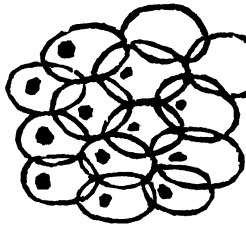
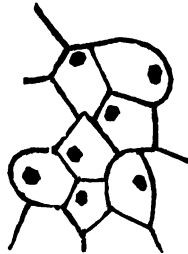


FIG. 9.



These cells are frequently arranged as represented in *fig. 8*, which is a section of the Strawberry, showing their translucent walls and nucleus. The form of the cells appear similar to those of elder

pith. When these cells are pressed and become consolidated they assume the form shown in *fig. 9*, which represents cells from the flowering stem of the Leek, (*Allium Porrum*.)

FIG. 10.

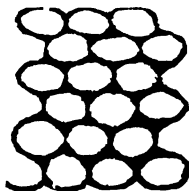
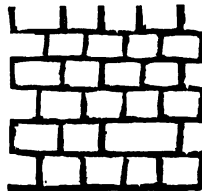


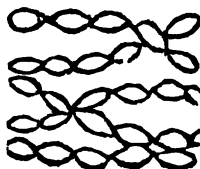
FIG. 11.



Vegetable cells are often arranged as in *fig. 10*, and assume the form of *fig. 11*, under the influence of pressure, as may be seen especially in the leaves of aquatic plants. These muriform cells are most exquisitely arranged in the walls of the air chambers of the duck-weed. The rectangular form, however, is never original, but the result of the compression and consolidation of the Ellipsoidal cells, shown in *fig. 10*. These cells

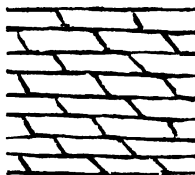
FIG. 12.

sometimes become elongated, still retaining their archetypal form, as may be seen in a microscopic section of the mushroom, *fig. 12*. These elongated cells are again com-



pressed into the form represented in *fig. 13*. The circulation in these cells is in the direction of the greater dimension passing through the double walls from cell to cell.

FIG. 13.



These end walls are, however, often ruptured, and a perfect tube is made. When these tubés are further pressed they form fibres; and thus, from the Ellipsoidal cell, are formed all kinds of vegetable and animal tissue from the softest pulp to the hardest substance. The hardest structure, such as bone and shell, being made by the deposition of inorganic matter, such as carbonate and phosphate of lime, in these modified archetypal cells.

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NOTE F.—THE CRYSTALIZATION THEORY OF LIFE.

“I see no reason for the adoption of the theory \* \* \* which regards crystalization as the transition state of matter from the inorganic to the organic form.”—Page 6.

Crystals are bodies which assume, under the influence of affinity, the form of a regular solid terminated by a number of planes intersecting each other at certain angles: the number of planes, and

the measures of the angles, differing in different bodies. Different bodies assume different forms as represented in *fig. 14*.

FIG. 14.



The same body crystallizes sometimes in more than one form, as Carbon, which becomes a regular octahedron, or cube, or some figure geometrically connected with these in the diamond, but a short six-sided prism in graphite, which has no geometrical relation to the former. Sulphur crystallizes in two forms.

In plants is found a large number of crystallized bodies, called Raphides, from the resemblance which some of them have to a needle—*ραφιδς*. They were originally discovered by Malpighi. These minute crystals are deposited from the vegetable secretions. They assume a variety of forms, and differ in their chemical composition; the needle-shaped Raphides being composed of phosphate of lime, and the stellate of the same oxide in combination with oxalic acid. Some are made of tartrate, citrate, and malate of lime, and are repre-



sented in *figures 15* and *16*, and vary in size from

FIG. 15.



FIG. 16.



one-fortieth to one-thousandth part of an inch in diameter. Plants are often rendered brittle by them, as the Cacti, &c.

It is well known that bones, teeth, and shells are formed by the deposition of calcareous matter in the animal cells. If a piece of bone, dentine, or shell be examined by the aid of a good microscope it will be found to be composed of an unlimited number of inorganic (ossific) granules, globular or ellipsoidal in form, each surrounded by a soft covering of animal matter. The earthy or animal matter may be removed by macerating; for the removal of the former in dilute Hydrochloric Acid, and of the latter in a solution of Caustic Potash.

Some regard these crystalline bodies in vegetables and animals as the earliest manifestation of *life* (Grünrod), or as the transition state of matter from the inorganic to the organic form (Geoffrey St.

Hilaire) ; and since it is an easy matter to form—without any supernatural aid—crystals generally, and even to produce Raphides, by injecting lime-water into the vegetable cells, and macerating the whole substance in a solution of oxalic or phosphoric acid ; and form artificial ossific granules, such as those found in bone, dentine, and shell, by a proper arrangement, in a wide-mouthed bottle, of carbonates of lime and potash or soda in solution, together with gum or albumen, it is, by some imagined that it will be possible for man—by his skill alone—to transform inorganic matter into vegetable and animal substances of the highest form.

The limits of these Notes will not allow a thorough examination or refutation of this theory. It may be stated, however, that the chemical nature of crystals harmonizes with that of inorganic rather than of organic matter ; and that a crystal ever remains a crystal, unless it is reduced to its amorphous state ; and that a crystal has never once been found to change into the form ever assumed by organized beings to which reference has been made in the text. The shapeless mass may be seen changing into crystals, and until one of these crystals has been seen making a nearer approach to the form which characterizes organic matter, than the crystal itself, the theory must be regarded as perfectly chimerical.

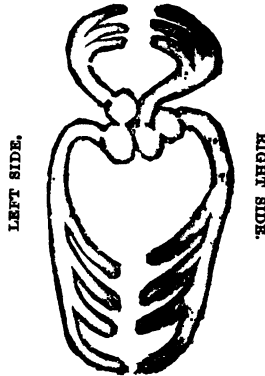
## NOTE G.—CENTRAL ORGAN OF PROPULSION.

"Being propelled by a central force to every part of the body, &c."—Page 11.

The analogy existing between the majority of living beings in the possession of what is called in the higher animals a heart, or generally a central organ of propulsion, is a most interesting and instructive enquiry; the fact illustrating the limited unity and the universal diversity of things.

The accompanying diagram, *fig. 17*, is an ideal representation of the heart and circulating apparatus in Mammals and Birds, which form the highest division of Vertebrates. The oxygenized or arterial blood is represented by the red, and the venous or un-oxygenated blood by the blue colour. The blood having passed through the system, supplying its wants and removing its wastes, returns through the *veins*, and is poured into the *Right*

FIG. 17.  
Pulmonary Circulation.



Systemic Circulation.

*Auricle* of the heart by the *Vena Cava*. By the contraction of the right auricle the blood is forced into the *Right Ventricle*, which again contracts, driving the blood through the *Pulmonary Artery* into the *Lungs*, where it is exposed to the action of the oxygen taken in by the act of Respiration. Here it parts with the greater part of the carbonic acid it held in solution, and passes, surcharged with oxygen, through the *Pulmonary Veins* to the *Left Auricle* of the heart, by the contraction of which it is driven to the *Left Ventricle*, which propels the life sustaining current through the *Aorta* to the smaller arteries, and thence to every part of the body.

By an examination of the above diagram it will be seen that all the blood of Mammals and Birds is brought into contact with the air during each circulation, which accounts for their warmth, active and energetic habits, and frequent requirement of food.

The next class is the Reptilia or Reptiles. These animals have cold blood, inactive habits, and possess great power of endurance. Only a part of the blood becomes oxygenized during one circulation, the heart being divided into three lobes or compartments, instead of four, as seen in *fig. 18*. There being but one ventricle, the pure and impure

blood are mixed together as represented by the brown colour.

It is interesting to observe that, in nature there are no great steps from the higher animals to those which occupy a lower position in the scale of being. The descent is not abrupt but gradual, and may be represented by an inclined plane. Birds and Mammals are found to approximate each other by the *Apteria* on the one hand, and the *Ornithorhyncus* on the other.

The transition from the three-lobed heart of reptiles to the four-lobed heart of mammals is not abrupt as is evident by an examination of the annexed diagram, *fig. 19*, which represents the heart and circulation of the crocodile. An analogous arrangement has been just discovered in the circulating apparatus of the tadpole.

FIG. 18.

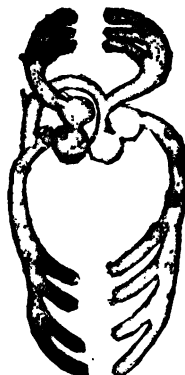
Lesser Circulation.



Systemic Circulation.

FIG. 19.

Lesser Circulation.



Systemic Circulation.

In Fishes the circulation is still more sluggish than in reptiles. The heart simply propels the

FIG. 20.  
Lesser Circulation.



Systemic Circulation.

FIG. 21.  
Lesser Circulation.



Systemic Circulation.

blood through the gills. It has to pass through the system without any additional force further than that resulting from the contractions of the arteries. *Figure 20* represents the circulation of fishes.

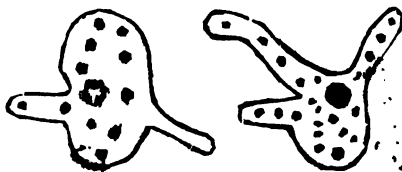
The heart of Crustaceans and Mollusks, as represented in *fig. 21*, is placed in the oxygenated blood.

The dorsal vessel acts the part of a heart in Insects, and a speck has been discovered in the lowest forms of animals, such as the *Amoeba*, *Actinophrys Sol*, &c., as seen in *figures 22 and 23*,

which represent two of the unlimited number of

FIG. 22.

FIG. 23.



forms assumed by the *Proteus* or *Amœba*.

Every where then we find in the great volume of Nature unity combined with diversity, preparing our minds to expect the observance of the same great law in all that the Creator has effected.

NOTE H.—THE INFLUENCE OF LIGHT.

“The relation of all organized beings to light, &c.”—Page 14.

The influence of light on chemical action is well known to every practical chemist. Light turns black the various salts of silver, &c., and thus it paints an image of every object upon a sensitized film, as is every where seen in the productions of photographers. Chlorine also and hydrogen gases remain in the dark, mechanical mixtures, but are chemically combined with explosion, under the influence of light, forming Hydrochloric Acid. Chlorine water—i.e., water impregnated with chlo-

rine—is kept in the dark, since in the sunlight the chlorine unites with the hydrogen of the water and oxygen is liberated.

The extent of the influence of light is pretty well understood now, in the wide domain of inorganic chemistry ; but the *measure* of that influence in the various processes of *life* remains to this time, for the most part, a mystery. In reference to the result of a series of scientific experiments on the subject, the following statements may be made :—

1.—That if potatoes in the process of growth be partially exposed to the sunlight a deadly poison—*solanine*—is developed, which may be separated by maceration in dilute sulphuric acid. Pigs have been poisoned by eating these potatoes. Light is essential to the formation of this poison. Similar remarks might be made in reference to a large number of vegetable secretions.

2.—That if the ova of frogs be exposed to a continuous stream of light, natural or artificial, often intensified by passing through a combination of lenses, the tadpoles are hatched and metamorphosed sooner than otherwise, and the most diminutive or liliputian frogs are produced.

3.—That fungi have been developed in perfect darkness, and tadpoles have gone through their natural metamorphosis in the absence of light. But



in all the cases tried, (by me\* as yet,) the bread, leather, &c., on which the fungi have grown, and the ova of the frogs, had been previously exposed to the light. Light, at this stage, may have exerted sufficient influence on the ova to secure the growth of the fungi, and the change of the tadpoles, as the fecundation of the ovum of an *Aphis* suffices for the fertilization of several generations.

The late soundings in the Atlantic ocean have thrown some interesting light on this subject. It is well known that light diminishes rapidly in passing through any dense medium, such as water; so that at a depth of 400 or 500 fathoms there is absolute darkness. It was formerly believed, therefore, that nothing living could exist at a lower depth than 600 fathoms. The recent survey of the North Atlantic, however, proves the existence of living beings far below the assigned limit. Millions of Foraminifera of the species *Globigerina* are found to exist at a depth of nearly two miles, and several star fishes (*Ophiocomæ*) have been brought to the surface alive from the depth of 1260 fathoms containing the shells and remains of *Globigerinæ* in their stomachs, proving the existence of both at this immense depth.

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\* The plan adopted by all experimentalists has been similar.

It is, however, impossible to prove the absence of light in these depths, but it is hoped that this may be proved ere long by connecting a photographic apparatus with the sounding machine.

In the present state of our knowledge we can simply say that the influence of light is essential to the full development of most plants and animals, and *perhaps* of all, during some stage of their transformation.

Those who wish for a further discussion of this subject may consult Dr. Edwards, of Paris, "*On the Influence of Physical Agents on Life*"; Dr. Higginbottom, in *Phil. Trans.*, 1850, page 431; and in *Proceedings of Royal Society*, 1862, vol. xi., page 532; and Professor McDonnell in *Journal de la Physiologie*, 1859, page 625.

## APPENDIX II.

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### NOTE A.—DIVERSITY OF DEVELOPMENT.

“Diversity is as universal as Unity.”—Page 19.

The notes in Appendix I. illustrate the universal law of diversity just as well as that of unity. The reader is requested to turn to them, for the purpose of seeing the presence of *Unity*, but every where the absence of UNIFORMITY.

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### NOTE B.—DIVERSITIES IN MAN.

“No two men are destined for precisely the same work, &c.”—  
Page 20.

Many of the differences existing between men are, no doubt, the result of *training and external circumstances*. Many are *physically* weak, in consequence of improper or insufficient food ; exposure to cold or privation in infancy or in after life, the inhalation of impure air by working in factories badly ventilated, or by living in crowded rooms, or in places too near heaps of decomposing vegetable or animal substances. Many are *mentally* weak for want of

proper culture. Millions of the people of this country are compelled to devote so much time to the procuring of daily bread, that there is but little time left for mental culture. The faculties of the mind are never developed in this world for want of opportunities ; and I doubt not that many a man possessing powers equal to those of Leibnitz, Newton, or Davy, has disappeared from among the living comparatively unknown through the disadvantages of birth, place, and poverty. Men may also differ *morally* in consequence of parentage, example, associations, habits early formed for evil or for good ; yet I believe that every man who has thoughtfully looked upon society must have observed that, apart from all external influences of birth, education, example, and early habits, men differ physically, mentally, and even morally, in the sense of being more or less susceptible of impression. Some are naturally slow and calculating, while others are naturally impulsive and susceptible ; proving that society in general, like the Church in particular, is a body having many members, each adapted for its own work and place.

## APPENDIX III.

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### EVANGELICAL CHURCHMEN.

In my remarks on the Church of England I have been specially careful not to overdraw the picture, or to exaggerate the apparent inconsistency of Evangelical Clergymen. I do not charge them with dishonesty, but confess that, to me, their conduct is a mystery. I should be sorry to say that Headly Vicars, Havelock, and other men, who have made war their profession, were not pious men ; but with my notions of piety, I cannot understand *how* a man can have "*his heart in his profession*,"—the profession of fighting—and yet be a disciple of "the Prince of Peace, who, when he was reviled, reviled not again. In reference to evangelical men who have subscribed to the Articles of the Church of England, assent and consent to all and every thing in the Book of Common Prayer, I freely confess my inability to *understand* their honesty, though in charity, I do believe them honest and sincere. It is well known that the license they take in construction, evasion, and negation, would never be tolerated in practical men in business.

Some time ago an eminent Metropolitan evangelical Clergyman did me the honour of listening to my exposition of Church principles at an ordination service. Whether the interpretation of the tenets of the Established Church was correct or not the reader of this volume will have an opportunity of judging for himself. My Rev. hearer, however, found no peace of conscience till he had written a note to the newspaper containing the following expressions :—

“I was, however, most surprised and shocked to hear a Rev. gentleman affect to entertain his highly respectable audience with what he conceived to be the errors of another body of Christians. What sympathy existed in the minds of his auditors I cannot tell ; but of this I am assured, that the speaker needed a better understanding of the polity and practice of a Church which he took the liberty of branding with the crime of Papacy and Anti-christ.”

If my exposition was wrong, why did not this Rev. gentleman show *where* I was wrong, and *give proof* of it from “The Canons, the Book of Common Prayer, and Articles of Religion ?” Did he wish to prejudice the public mind against my *proofs* by his mere *authority* ? The day is too far gone for such procedure. I have given *chapter and*

*verse*, let him do so likewise. I seek the truth only, and am willing to find it in the Church or out of it.

That I have not gone too far in my interpretation of the *Creed* of the Church of England appears from the following petition :—

“TO THE HONOURABLE THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED :

“The humble petition of the undersigned persons in Holy Orders of the United Church of England and Ireland sheweth,—

“That your petitioners have been respectively ordained deacons, or deacons and priests, of the said United Church, and have respectively held benefices or curacies therein. That, by the Act of Parliament 13 Elizabeth, cap. 12, such of your petitioners as were beneficed, were required, before admission to their benefices, to subscribe, in the presence of the Ordinary, the Articles of Religion, and to read the same in the parish church of their said benefices respectively, with declaration of their unfeigned assent to the same; and that your petitioners did so subscribe and read the said Articles, and declare their assent as by law required.

“That by the Act of Parliament 13 and 14 Charles II., cap. 4, commonly called the Act of Uniformity, such of your petitioners as were beneficed, upon being presented to such benefices respectively were required, openly and publicly, to make, and did make, the following declaration :—‘ I, A, B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book intituled the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter. or Psalms of David, printed as they are to be said or sung in Churches; and the Form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.’

“That all your petitioners, as required by the 86th Canon of the Canons Ecclesiastical of 1603, before being received into the ministry of the said Church, did subscribe the three following articles :—

“I.—That the King’s Majesty, under God, is the only supreme governor of this realm, and of all other his Highness’s dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, State, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within his Majesty’s said realms, dominions, and countries.

“II.—That the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and and that he himself will use the form in the said book prescribed, in public prayer and administration of the sacraments, and none other.

“III.—That he alloweth the Book of Articles of Religion agreed upon by the archbishops and bishops of both provinces, and the whole clergy in the Convocation holden at London in the year of our Lord one thousand five hundred sixty and two; and that he acknowledgeth all and every the Articles therein contained, being in number nine and thirty, besides the ratification, to be agreeable to the Word of God.’

“That the subscription of your petitioners to the said articles was, as required by the said canon, in the form following :— ‘I, N. N., do willingly and ex animo subscribe to these three articles above mentioned, and to all things that are contained in them.’

“That your petitioners regard such declaration and subscription not only as a solemn assertion of their belief at the time of their making such declaration and subscription respectively, but as a solemn assertion of their then following future belief during their ministry. That your petitioners being no longer able to reconcile the whole of such subscriptions and declarations, and the opinions professed thereby, with their conscientious convictions of the truth, did voluntarily, but with much regret and at great pecuniary sacrifice, resign their several benefices and cura-



cies respectively, and have ceased to exercise any functions as deacons or priests of the said united Church. That your petitioners having thus relieved themselves, so far as lay in their power, from the burdensome obligation imposed by such subscription and declaration, do not all of them desire to cease from membership in the said Church as laymen, of whom no such subscription or declaration is required. That your petitioners, having been thus forced by their consciences to abandon their sacred profession and their preferments or curacies, now find that they are subjected to numerous disabilities of a grievous character, which prohibit them from engaging in any other occupation or profession whatever save that of a schoolmaster; and that it has been decided by the Court of Queen's Bench in a modern case, after full argument, that an ordained priest of the said Church cannot free himself from the obligations of canonical obedience to the bishop, or exempt himself from correction by such bishop for breach of ecclesiastical discipline. That by the 76th Canon of 1603, no person being admitted a deacon or minister, shall from thenceforth voluntarily relinquish the same, nor afterwards use himself in the course of his life as a layman upon pain of excommunication. That by the statute 53 George III., chap. 127, **SUCH EXCOMMUNICATION WOULD RENDER YOUR PETITIONERS LIABLE TO IMPRISONMENT.** That your petitioners find that, by resolutions of the Four Inns of Court, dated in 1799 and 1794, they are precluded, as persons in holy orders, from being called to the Bar. That the statute 5 and 6 William IV., chap. 76, sec. 28, makes your petitioners inadmissible as councillors or aldermen in any municipal corporation. That the statute 41 George III., chap. 63, declares your petitioners ineligible as candidates for a seat in the House of Commons, and subjects them, if elected, to a heavy penalty for sitting and voting as members thereof. That your petitioners are fully satisfied that the true interest of the said Church is in strict union with the dictates of morality and the rights of conscience, and is not to be reconciled with the imposition of the penalties and disqualifications to which they have referred upon those who have left the ministry of the said Church in obedience to their sense of duty.

“Your petitioners, therefore, humbly pray your honourable House to devise and pass such a measure as may commend itself

to your wisdom, and as shall divest your petitioners of all rights, privileges, and exemptions which may attach to them by reason of holy orders, while it shall likewise relieve them from all penalties, disabilities, and disqualifications whatsoever, to which they are now subject in consequence of their having been admitted into the said holy orders of the United Church of England and Ireland. And your petitioners will ever pray, &c.

“John Macnaught, M.A. Oxon., formerly incumbent of St. Chrysostom's Church, Everton, Liverpool, 5, St. John's-road, Putney, near London.

“Baptist W. Noel, 37, Westbourne-terrace.

“Henry William Wilberforce, M.A., Oxford, 77, Onslow-square, S.W.

“William Maskell, M.A., Oxford, Bude Haven, Cornwall.

“Thos. Wm. Allies, M.A., Oxon., formerly rector of Launton, Oxon., and examining chaplain to Dr. Blomfield, Bishop of London.

“Richard Congreve, M.A., South Fields, Wandsworth, Surrey.

“George D. Ryder, M.A., Oxford, 9, Summer-terrace Onslow-square.

“Frederick Joseph Foxton, A.B., formerly perpetual curate of Stoke Prior and Docklow, Herefordshire, Glyn-Gwy, Rhayader, Radnorshire.

“John Thomas, B.A., Cantab., priest (by law) of the United Church of England and Ireland, formerly curate of Earsdon, in the county of Northumberland, 13, High-street, Hastings.

“Edward Walford, M.A., of Balliol College, Oxford, 17, Church-row, Hampstead, N.W.

“W. T. Marriott, B.A., Cantab., deacon, late curate of St. George's Church, Hulme, Manchester.

“Andrew McCreight Creery, B.A., Stockport.”

It is not difficult to see the consistency and honesty of those who are *out* of the Church, when they endeavour to effect an alteration in its Creed ;

but how men who have subscribed to that Creed, and who hold their benefices *on condition of their unfeigned* assent and consent to its various items, can wish to have any alteration effected, and yet be consistent and honest men, seems to be a mystery. It may be possible, but certainly it is strange.

Clergymen in the Church have said stronger things against it than I have in this volume. The following are extracts from speeches delivered at the Annual Meeting of the association for a Revision of the Prayer Book, &c., held at Willis' Rooms, July 8th, 1862 ; Lord Ebury in the chair :

“Did the Church of England mean their ministers, to the end of time, to give their unfeigned assent and consent to a book prepared more than two hundred years ago? Impossible!”—Rev. S. MINTON.

“*The CONSCIENCES of the Evangelical Clergy were GROANING under the present state of things.* It had been a sore matter of difficulty to himself, and he had a relation at this time who was about to leave the Church in consequence. He would read a portion of a letter he had received from a brother clergyman. It was as follows—‘I am far from satisfied with my position, feeling, as I do, *that Baptismal Regeneration is the doctrine of the English Church, as represented in the Liturgy and*

Catechism. I feel, at the same time, great unwillingness to resign my living, for many reasons, of which the pecuniary one is the least. *I fear to stay lest, by stifling my CONSCIENTIOUS CONVICTIONS, I lose faith in the great verities of Christianity.*'

"To whom were they to look for help? To the Bishops? Alas! *the Bishops had opposed all reform.* Slavery abolition, and amendment of the criminal code did not come from them."—Rev. C. GIRDLESTONE.

"He insisted on the necessity of getting the Baptismal Service altered. *The Clergy MIGHT FIND MEANS of explaining the Baptismal Service,* but that was not enough. What sense did it bear to the congregation? That was the question. The Rev. H. Wilberforce told him, that he (Wilberforce) would undertake *to find and justify EVERY ONE OF THE DOGMAS OF ROME in the Prayer Book, except the infallibility of the Pope.*"—Rev. CARR GLYN.

Take also the following statement of LORD EBURY, in the House of Lords:—"And he would say more, that, in reference to the whole of our Subscription, glosses had been put forth by men of *every party* in the Church, which, *were they introduced into the transactions of private life, would PUT AN END TO ALL CONFIDENCE BETWEEN MAN AND MAN.*"

J. C. FISHER, Esq., M.A., a most devoted churchman, accounts for the many cases of fraud and dishonesty which have recently taken place in the country thus:—"May (they) not be owing, in a measure at least, to the example set by the Church herself, and to the use of expedients which clear-sighted men of the world must necessarily perceive to be hollow and unsound; expedients which no reasoning can justify, and which are alike inconsistent with a high-minded integrity, and the single-hearted simplicity of a guileless and unsophisticated belief."—*Revision of Prayer Book.*

The above quotations, and many more which might be given, show that my interpretation of the Creed of the Church of England is accurately and conscientiously given, and as such it is commended to the prayerful perusal of all right-minded and evangelical men.

END.

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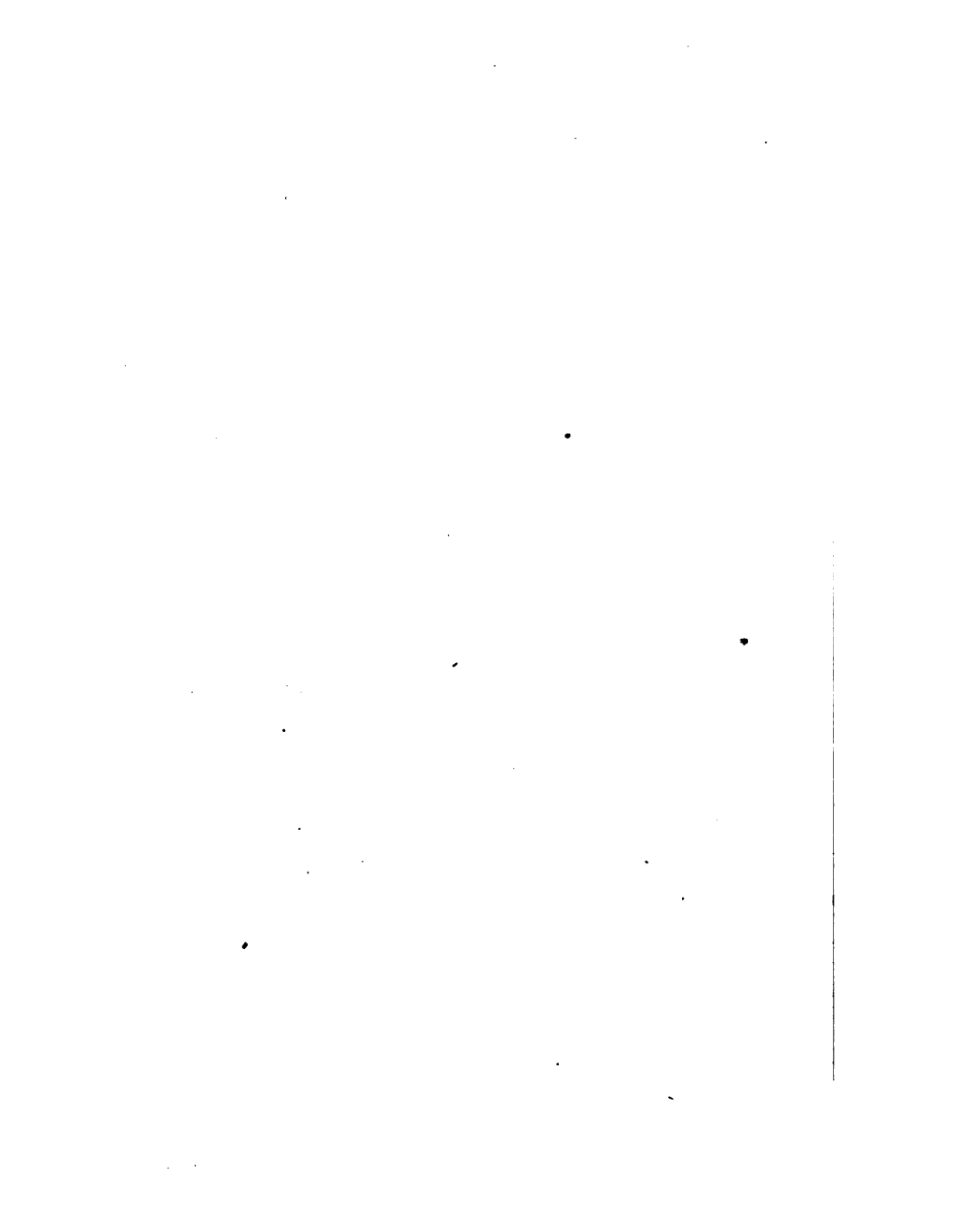
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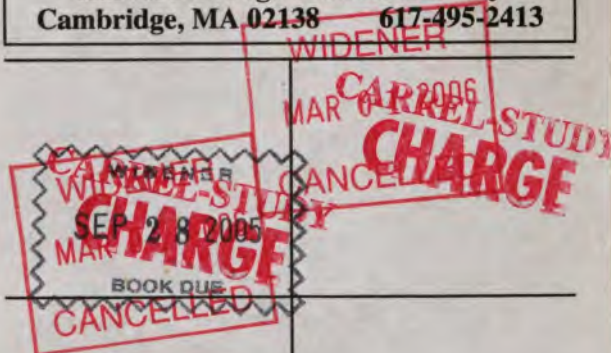




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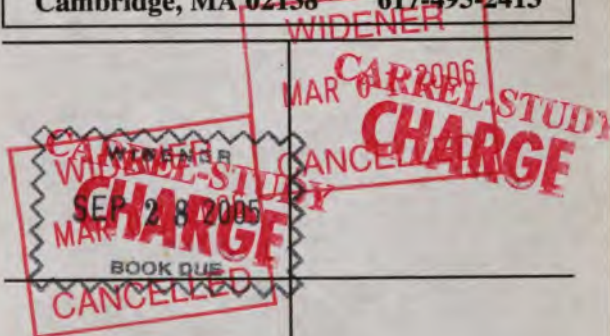
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